



*The Improvement Era*

*September 1961*

E

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A



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# Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

## Hallucinations

A beginning study has been made by a group of Princeton psychologists of the generation of hallucinations when people are kept isolated in soundproof, completely dark rooms for two or three days. The tests found that 10 of 55 people tested had visual hallucinations. Absolute continuous darkness did not seem to produce results, but using ping-pong balls over the eyes to produce a diffuse, homogeneous illumination, gave two out of ten subjects hallucinations of complicated visual patterns lasting a few seconds. Other tests produced hallucinations of flashing, flickering, and dim, glowing lights.

## Eenie Meenie Minie Mo

The "eenie meenie minie mo" used in counting out in children's games goes back to the numerals used by the ancient Welsh tribes.

## Piezoelectricity

Piezoelectricity is an effect in which certain crystals when strained or distorted develop an electrical potential. A new ignition system squeezes a tiny crystal to develop 20,000 volts which is connected across the spark plug. Used for small gasoline engines the new system eliminates magneto, points, coils, and condensers of ordinary systems. The piezoelectric effect will probably also be used soon for speedometers.

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## The Improvement Era Offices, 50 North Main Street, Salt Lake City, 11, Utah

DAVID O. MCKAY and RICHARD L. EVANS, Editors; DOYLE L. GREEN, Managing Editor; MARINA C. JOSEPHSON, Associate Managing Editor; ALBERT L. ZOBELL, Jr., Research Editor; JAMES C. KINNEAR, PATRICIA MURPHY, CARTER E. GILBERT, JUDITH STEPHAN, Editorial Assistants; FLORENCE B. PINNOCK, Today's Family Editor; MARION D. HANNA, The Era of Youth Editor; ELAINE CANNON, The Era of Youth Associate Editor; RALPH REYNOLDS and ED MARYON, Art Directors. ARCHIBALD F. BENNETT, G. HOMER DURHAM, FRANKLIN S. HARRIS, JR., HUGH NIBLEY, SUNEY B. SPERRY, Contributing Editors. JOSEPH T. BENTLEY, General Manager; BERTHA S. RAEGER, Associate General Manager; VERL F. SCOTT, Business Manager; A. GLEN SHARR, Subscription Director; THAYER EVANS, Regional Advertising Representative.

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## THE COVER:

To the "three-score-and-ten" lifespan promised to man, President J. Reuben Clark, Jr., has now received an added score of years in which his labors have blessed his neighbors, the Church, and mankind. This recent photograph is by Ralph Clark and Lorin Wheelwright of Wheelwright Lithographing Co. See page 630 for a tribute to President Clark.

Cover lithographed in full color by Deseret News Press.



# IMPORTANT

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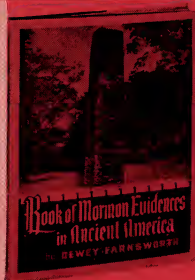
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## SIX FORTY-FIVE AND THE CHILDREN ARE NOT FED YET

BY FLORENCE B. PINNOCK  
TODAY'S FAMILY EDITOR

A young YWMA executive asked, "Why is it that home is so hectic on Mutual nights? It never fails, but when it is time for me to leave, the house is in an uproar. What can I do?" Two words give the answer—*plan ahead*. Plan an easy to prepare, nourishing supper and be sure there are no last minute fixings to the meal. Let MIA night be casserole night, but tuck in a luscious extra somewhere so the whole family, Dad included, anticipate something special on this night. Preparation for all this should begin early in the day. See that home is a calm place at 6:45 on Mutual evening, supper delicious, babies clean, sweet cherubs ready for bed, house all straight, and a nice quiet evening ahead for Dad. You might have to start as soon as you get up in the morning to accomplish all this, but it will be worth it. Order is a law of heaven and also of a happy home.

Husbands will like MIA a great deal more if planning has gone into your leaving. Treat him like a king, especially on Mutual night. After MIA is over, don't carry your worries home with you. Too much talk about any unpleasant part of your work, and no wonder your husband rebels. Working in MIA can do wonders for you and your family if you plan ahead and if you have a happy attitude about your calling.

I know one Mutual worker who says she has been a better wife and mother because of her assignment. She said she decided when she accepted her call that her home would be cleaner, her children better cared for, and her meals the best she could prepare. She didn't want anyone ever to say about her what she had heard said about one leader, "Maybe she does her Church work all right, but you should see her house; her children just run wild." The magic words are PLAN AHEAD.

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## Letters and Reports

TESTIMONY OF PRESIDENT WILFORD WOODRUFF  
TO THE YMMIA . . .

■ I wish to say to the young men in Zion, you have a great destiny before you, both in this world and in the world to come. You have a long eternity awaiting you and a great responsibility. As your fathers are passing away the labor of the Church and kingdom of God will rest upon you. I have confidence in you, to believe that you will qualify yourselves for the great duty and work which lie before you. The destiny of the Church and kingdom of God in the latter days is decreed by the God of heaven, and I do not believe that God has made that decree without preparing an element to do his work, in carrying out his purposes.

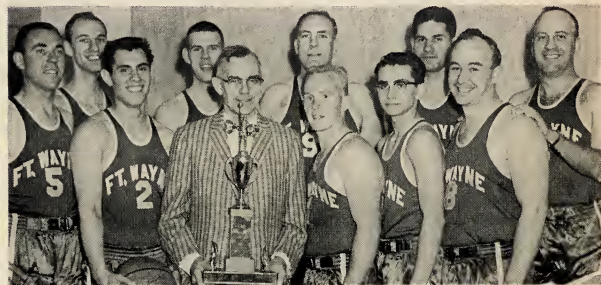
Therefore, I say to the young men of the Mutual Improvement Associations, that the God of Israel has called, chosen, and ordained you as messengers of life and salvation, to qualify yourselves to prune the vineyard for the last time and labor while it is called day and prepare for the coming of the Son of Man.

That God may bless you to this end, is the earnest prayer of your brother and fellow laborer in the Church and kingdom of God.

Wilford Woodruff

The Contributor, X, No. 4, (1899), 148.

EIGHT CONVERTS. TWO INVESTIGATORS. WIN CHAMPIONSHIP



In March of this year, for the first time in twelve years, the Fort Wayne (Indiana) Branch in the Great Lakes Mission won the mission basketball championship tournament. The most interesting thing about the winning team is that it is comprised entirely of converts and investigators. And half of the team members became interested in the Church because of the MIA athletic program.

In the picture are, from left to right:

(front row) Dick Parrish, Manuel Perez, Branch President Harry D. Black, John Hall, Jon Black, and Ronald Bergquist; (back row) Richard Smith, Merlan Bartels, Bill Twitchell, Fred Perdue, and Robert Gerke.

John Hall was baptized four months before the tournament. He had become interested in the Church when he was invited to an MIA picnic and to play volleyball. Fred Perdue and Dick Parrish have

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been members of the Church about two years. Brother Perdue is the branch Sunday School superintendent, and Brother Parrish is branch YMMIA superintendent.

Robert Gerke and Jon Black have been members for some five years. Brother Gerke is second counselor in the branch presidency, and Jon is YMMIA secretary. Richard Smith and Ronald Bergquist were baptized in 1954, both having become interested in the Church because of basketball. Both of these brethren are branch teaching supervisors.

Bill Twitchell is a long-time member and basketball enthusiast. He was on the all-state team in Idaho and made the all-conference team while at Utah State University. He is a member of the district council assigned to MIA.

Manuel Perez and Merlan Bartels are both investigators of the Church. Manuel is acting as translator for missionaries meeting with a Spanish investigator in Fort Wayne. Merlan and his wife are also being taught the gospel by missionaries.

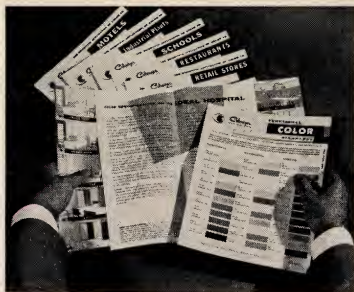
### CORRECTION

Inadvertently the following block of type from the series *Censoring the Joseph Smith Story* was omitted from the July issue although the footnote appeared on page 526.

"Years ago Eduard Meyer (whom many consider the most learned historian of our time) wrote: 'But the Book of Mormon is nothing but religion; remove the religious parts of it, and the whole book collapses. The very skeleton of the narrative is full of religious tendencies and associations. . . . In other words; if we remove from it what certainly comes from Joseph Smith, as good nothing remains.'"

"Also the theory, that the Book of Mormon was written to make money, is ridiculous enough in the face of such announcements as that occurring at the beginning of the second chapter of the first book (1st Ed.): 'Wherefore the things which are pleasing unto the world, I do not write, but the things which are pleasing unto God and unto them which are not of the world.'"

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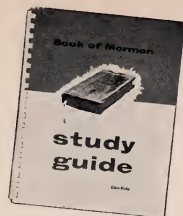
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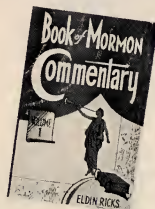
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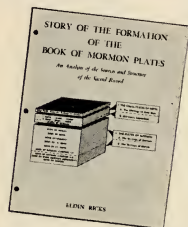
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## YOUNG MARRIEDS AND MUTUAL STUDY SMORGASBORD

Pictured is the Seattle (Washington) Stake Young Marrieds and Mutual Study committee which prepared and served their "King Neptune's Galley" Smorgasbord recently.

Over 500 guests enjoyed the sumptuous fare. The meal was followed by a program and dance, all based on the King Neptune theme. This has become an annual event for the Young Marrieds and Mutual Study of the stake.

## FOUR FATHERS. FORTY-SIX CHILDREN

Here is the bishopric of the Mt. Trumbull (Arizona) Ward, St. George Stake. Collectively, these four brethren are the fathers of forty-six children. From left to right they are: James G. Bundy, first counselor and father of eleven children; Chester M. Bundy, bishop and father of seventeen children (six deceased); Daniel A. Bundy, second counselor and father of four children; and James Bundy, ward clerk and father of fourteen children (four deceased).



James Bundy is the father of both James G. and Daniel A. Bundy. Both of the latter have filled missions for the Church.

## GOLDEN GLEANER AWARD IN FINLAND

Sister Bertha S. Reeder, General President of the YWMIA, presents Sister Kaija Rautiainen with her Golden Gleaner pin at a youth conference held at Tampere, Finland recently. President Alvin R. Dyer, Assistant to the Council of the Twelve, and president of the European missions witnessed the presentation. Sister Rautiainen is the second girl in the Finnish Mission to receive this award.

Sister Reeder traveled to Britain and Finland with YWMIA Secretary-Treasurer Helena W. Larson to observe the functioning of MIA in some of the foreign missions in the Church.



## "HEAVY" READING

Denver 23, Colorado

Dear Era Staff:

Just had to sit down and write my appreciation for this wonderful magazine. I always enjoy it, but this month was really extra special!

I have copied parts and some whole pages to tape over my sink so as to have something uplifting and worthwhile to read and think while doing my dull dishes.

Have also copied those delicious sound-

ing recipes. Bet I gained five pounds just reading them.

Will also start singing to my children tonight.

Thank you again, keep up the good work, etc., etc.

Much love,

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# The Church Moves On

June 1961

**22** President David O. McKay enlarged the membership of the Quorum of the First Presidency to four members by calling Elder Hugh B. Brown, of the Council of the Twelve to become "a counselor in the First Presidency of the Church."

The First Presidency announced that the full-time missions have been divided into regions or areas with one of the General Authorities appointed as supervisor or president. They will also supervise work of the stake missions located in their designated areas. They are Elders Marion G. Romney and Howard W. Hunter of the Council of the Twelve who are assigned to the missions in Latin America and Midwestern America, respectively. The Assistants to the Council of the Twelve are: Elder Alvin R. Dyer, European Mission; Elder Nathan E. Tanner, West European Mission; Elder Franklin D. Richards, Eastern American; Elder Theodore M. Burton, Western American; Elder Gordon B. Hinckley, Hawaiian-Oriental. President A. Theodore Tuttle has been assigned to the South American missions. Some of these brethren will establish residences in the areas in which they are called; others will do their work in Salt Lake City.

The First Presidency announced that the 186 stakes not within the boundaries of full-time missions have been divided into twenty-five areas, each with a supervisor, to co-ordinate the missionary effort here. These stakes are in Utah, Idaho, Nevada, and Wyoming. The area supervisors are: Henry A. Smith, Lincoln F. Hanks, Junius M. Jackson, J. Leonard Love, Theodore C. Jacobsen, Alex F. Dunn, Raymond J. Pace, Leslie T. Norton, A. Walter Stevenson, Samuel A. Hendricks, William H. Bennett, Reynold K. Watkins, Myles W. Romney, John M. Homer, William J. Lewis, Roldo V. Dutton, Z. Reed Millar, George Lamont Richards, Lee B. Valentine, Stewart L. Grow, Gerrit de Jong, Jr., Marden D. Pearson, Ruel E. Christensen, D. Arthur Haycock, and Berkeley L. Bunker. The Church background of these men varies: Some are former mission presidents; some are former stake presidents; former bishops; some are members of general boards; some are college professors: all have the qualities of leadership.

**25** Garden Grove Stake was organized from parts of Santa Ana (California) Stake by Elder Delbert L. Stapley of the Council of the Twelve and Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve. Elder James M. Hobbs was sustained as stake president. His counselors are Elder Floyd M. Carlson, who served as first counselor in the Santa Ana Stake, and Elder Edward A. Cox. President Karl C. Durham was retained as president of Santa Ana Stake with Elder Dean W. Francis, formerly his second counselor, now sustained as first counselor; and Elder Ferren L. Christensen sustained as second counselor. Garden Grove is the 330th stake now functioning in the Church.

Elder Dean C. Christensen was sustained as president of Provo (Utah) Stake, with his counselors Elders Roy W. Doxey and Bliss H. Crandall. They succeed President Aura C. Hatch and his counselors, Elders Allen C. Brockbank and Frank A. Van Wagenen.

After the stake conferences held today there is a six-week summer vacation in the stake conference schedule.

(Continued on page 688)





Thayer D. Evans and the Evans Quartet practicing in the Sons of the Utah Pioneers' Museum.

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THESE TIMES



## The Campus and Religion

BY DR. G. HOMER DURHAM

PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

As many readers join the millions returning to college this month, they should reckon with the renewed importance which attaches to religion among students and faculties. Students after World War II, perhaps, were first to note the intellectual "respectability" and concern with religious thinking and issues. Thousands flocked in this country to hear such theologians and thinkers as Tillich and Niebuhr. Faculties then became more aware. Today, it is safe to say, that religion enjoys respect on most campuses, whether state or non-state, equal to that of the regular academic disciplines.

There are broad, deep, and vital currents that support this movement even where constitutions, laws, and religious custom do not permit "compulsory chapel" or sectarian instruction. Fundamental to this interest is the abiding question, "What is the purpose of life?" Directly related is the question, "What is the purpose of education?" Today's students are thoughtfully concerned with these issues. American news magazines have reported unrest among students in Russian universities who were dissatisfied and felt intellectually undernourished in such matters. Dialectical materialism, substituting for religious feeling and thought, has no good nor meaningful answer to the question of life's

purpose for the individual soul. It may be well, therefore, for American, Canadian, and other college-bound readers to know, realize, and appreciate the fact that they are not alone in their religious interests in life and on campus. Western life has produced many significant young people's societies of religious nature. Your MIA or "Institute" activity will be, accordingly, well-understood and respected.

So you will know and understand more about some of your fellow students, here is some brief, typical background material:

The YMCA-The movement has been explained as follows: "The establishment of the Young Men's Christian Association was occasioned by the growth of the modern city [which] created an environment which made necessary special efforts in behalf of young men." The YMCA was organized in London, June 6, 1844. By 1851 there were twenty-four organizations in Britain, with transplants in Montreal, Boston, New York, Paris, and Geneva. Today YMCA schools, hostels, and other centers dot the Christian world, with millions of members and associate members.

The missionaries of the Church of Jesus Christ of Latter-day Saints attached to the British and European mission offices during my tenure,

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1933-1935, were honored to be associate members of the London Central YMCA near Tottenham Court Road and Oxford Street. Our team played YMCA basketball teams in Greater London regularly. We enjoyed many good meals of roast beef and treacle pudding in the "Y" dining hall, and many welcome hot-and-cold showers in its gymnasium.

The YWCA—The Young Women's Christian Association, formed in Boston in 1866, is a world-wide membership of women and girls designed, said Mary S. Sims, a one-time leading officer, "to express both in deeds and words their conviction of the supreme importance of the Christian way of life. . . ." There are in the United States alone, more than a thousand YWCA community or student centers on college and university campuses, plus efforts in over fifty other countries.

*Christian Endeavor* — The Young People's Society of Christian Endeavor was organized in Portland, Maine, February 2, 1881. Its efforts have included "floating societies" for naval and seamen generally, prison welfare, and other activities of interdenominational and international character. Its constitution is printed in more than sixty languages. In the United States the Presbyterian Church has generally had the largest number (Continued on page 689)



THE EDITOR'S PAGE / PRESIDENT DAVID O. McKAY

# *The Great Cause of*

Members of the Church of Jesus Christ of Latter-day Saints are truly a people who aid one another in the

productive life, a life that tends toward the salvation of the human being. By that salvation I do not mean just a place in the hereafter where all our cares and worries may cease, but a salvation that applies to the individual, to the family, and to society here and now. Through the gospel of Jesus Christ and the perfect organization of the Church as revealed in this dispensation to the Prophet Joseph Smith, we are aiding one another spiritually by taking advantage of the many opportunities for service in the Church. We are aiding in educational and temporal matters through the unified school system, and the church welfare plan, and a practical benefit is resulting to the people through the united efforts of the membership of the Church.

We are fostering brotherhood by activity and association in priesthood quorums, in auxiliary associations, and in our social gatherings and ward reunions. We are aiding the young people in securing wholesome pleasures. We give them sweet and wholesome enjoyment under the direction of the priesthood, as it serves in the Mutual Improvement Associations of the Church as well as in the other organizations and in the amusements under the direction of the authorities of the ward. In such ways, and many others, the Church fosters the practical things of life.

The ultimate aim of the Mutual Improvement Associations is to aid in bringing to pass, under the inspiration and guidance of the Lord, the immortality and eternal life of man.

We have as the direct and immediate purpose, the establishing in the hearts of the young men and women a testimony of the divinity of God's work, without which eternal life cannot be obtained—for "... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

As a means of accomplishing this end, we have placed at our disposal and use, the records of God's revelations to men, also the record of his hand-dealings with mankind. This includes, as you readily see, not only that which we have in sacred literature, known as the fundamental works of scripture, but also God's records in creation. Associated with these fundamental works of creation and revelation, we have access to all man's relationship with each other as social beings, and his attitude in relationship toward God and his work.

A Mutual leader may speak to an indifferent girl about her weakness, and the young girl may toss her head and walk away rather resentfully to think the Mutual leader should approach her in any such way whatever. But the very fact that interest was taken, the fact that the attention of the indifferent was called to her weakness will leave seed which in the future will bear good fruit. It is better for her to feel that you are interested than to have her think you have no interest in her.

Never before in the history of the Church were there so many insidious influences at work among our people as today. Never before have dangers been so threatening to our youth. I am not a pessimist, neither am I one of those who say our young people are worse now than they used to be; I do not believe



# MIA

they are. I have as much confidence in our boys and girls today as you fathers and mothers had in your sons twenty, forty, and sixty years ago. Most of the boys of today are just as earnest, they think just as much of their religion in general, and just as much of the truth, as boys did years ago. But there are conditions which are worse than they were many years ago. There are more threatening influences enticing our boys and our girls from paths of duty than there were years ago; all of which is evident, without further explanation.

Some of our boys and girls think that the standard of morality has changed. The standard of morals of the Latter-day Saint boy and girl will never change, must never change. Standards of the outside may change, may be lowered, and that influence may penetrate our social organizations, but our standards must be maintained; our boys and girls must know these standards. On whom rests this responsibility?

The MIA with its classwork, and with its activities of music, dance, sports and athletics, and drama, all tend to make for our young people (and for those who like to stay young) a very complete and desirable way of life.

It is the duty of the MIA to present in the drama that which is not only entertaining but also uplifting and educational—plays that emphasize the best in human relations rather than the lowest. This should be done for several reasons; two, particularly:

In the first place, young people memorizing their roles may retain throughout their lives passages learned and repeated in these home dramatics. A second reason, and more important, for presenting meritorious plays is their

(Continued on page 675)

## PRESIDENT DAVID O. MCKAY'S EIGHTY-EIGHTH BIRTHDAY

*The 88th birthday anniversary of the President of the Church is an event of exceeding significance—one that all the members of the Church and many others also, would wish gratefully to note and acknowledge world-wide.*

The Improvement Era had planned to mark this September 8 anniversary with a feature article on our loved and revered President and Prophet. President McKay, however, with his unfailing gracious consideration of others, suggested that the ninetieth birthday anniversary of his long-esteemed associate and counselor in the First Presidency, President J. Reuben Clark, Jr., occupy the place of first importance in this issue of the Era.

In acceding to the President's suggestion, we wish, however, to offer here a brief and heartfelt witness of our love and loyalty for him whom our Lord has called to be his prophet in these times when great and significant events are rushing forward.

The events of President McKay's long and notable lifetime have moved toward preparing him for this position, and we doubt not that he was known and designated in the heavens for our Father's particular purposes.

As we have been privileged to see and associate with the President, to feel his spirit, to know his love, to watch his life, his every act and utterance, we have seen no discrepancy between what he does and what we know him to be.

His life is lived in far-seeing, sure-moving service. His graciousness and consideration for others is unfailing. While there is a special love in his heart for family and friends, there is also a great, compassionate consideration for all our Father's children. We have seen him stand for hours to shake the hands and offer kindly encouragement to the lives of long, long lines of young and old who have sought the privilege of speaking to the President.

"There are men whose very presence warms the heart. President McKay is one of them. I spoke from the heart, when, in the middle of a commencement address I was giving at Brigham Young University, I turned to him on the platform and said, 'David McKay, almost thou persuadest me to be a Mormon!'" These sincere and gracious words, recorded by the late Cecil B. DeMille in his Autobiography, are indicative of the warm feeling those in and out of the Church have for

(Continued on page 676)

## YOUR QUESTION

ANSWERED BY  
JOSEPH FIELDING SMITH  
PRESIDENT OF THE COUNCIL OF THE TWELVE

# What was the nature of Paul's sin at the

### QUESTION:

*"In our Sunday School the question of the nature and scope of Paul's sin at the martyrdom of Stephen was discussed. There was a wide divergence of opinion in the class. Some felt that he was justified by the teachings and policies of Jewish law. However some felt that it was in defiance of Roman law which was supreme at the time. Will you please help us to reach a proper conclusion?"*

### ANSWER:

Paul informs us that he was brought up in strict compliance with Israelitish law. He had been taught by the renowned Gamaliel who was known for his great wisdom and knowledge of Hebrew law. It is well for us to remember as far as we know that Paul took no part in making the decision that condemned Stephen and fortunately took no part in the stoning which cost Stephen his life. That he was in full sympathy with what was done we may well believe and therefore was willing to protect the clothes of those who engaged in the awful tragedy. It is likely true that he sanctioned the action. It is also true that in his misplaced zeal he was determined to bring all believers in Jesus to trial and have them punished perhaps to lose their lives by the violation of what he truly believed to be in full accord with the commandment of the Lord which had been given to Moses in relation to those who forsook the truth and turned to the worship of other gods. In considering this let us refer to one or two passages in the commandments given to Israel when they entered the land of promise to inherit it.

"And the Lord spake to Moses, saying,

"Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. . .

"And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth

the name of the Lord, shall be put to death." (Leviticus 24:13-14, 16.)

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

"Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

"Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

"But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people." (Deut. 13:6-9.)

When we stop to consider that Paul was brought up in this atmosphere and that he was a very strict and devout Pharisee, we can understand how, in his ignorance, he was willing to take charge of the clothes of those who stoned Stephen. To him evidently it was a command from the Lord.

While it is true that the Romans were in control and enforced their law, yet they did not always interfere with the Hebrew law and the carrying out of its provisions as understood by the Jews. In fact it is to be remembered that Pilate washed his hands and turned Jesus over to what he considered to be Hebrew law. Moreover let us not lose sight of the fact that Stephen was on trial before a council of the Jews. (Acts 6:12.) The consigning him to death was not necessarily the work of a mob, but the action of the council, and Stephen, as was our Lord, supposedly, turned over to be dealt with according to Hebrew law.

At this condemnation of Stephen, as with Jesus, false witnesses were brought and were sworn who said that Stephen had, spoken "... blasphemous words against Moses, and against God" (*Ibid.*, 6:11), and when Stephen emphatically declared in their presence that he had seen the heavens opened and the Son of man or Jesus standing on the right hand of God, it



## stoning of Stephen?

was more than these wicked judges could endure, and they pronounced sentence upon him, and the multitude cried out against him and cast him out of the city and stoned him.

Fortunately Paul took no part in this, only to take charge of the clothes of the guilty murderers. That he was sympathetic with them is true. Following this murderous assault he sought papers so that he could go forth arresting any who professed the name of Jesus and drag them to what he felt was justice. We must concede that in all that he did, Paul felt that he was doing what the Lord had commanded Moses in the Law.

Under all the circumstances he was acting in righteous zeal, as he supposed, to bring to an end an uprising contrary to the commandment given by the Lord to Moses. In this mistaken zeal he went forth and "... made havock of the church, entering into every house, and haling men and women committed them to prison." (*Ibid.*, 8:3.)

To carry his labor to a complete conclusion, he sought papers so that he could go forth into other parts of the world, and on his way to Damascus received his great vision of the Son of God, which turned him from his bitterness and mistaken zeal to an equal zeal and determination henceforth to bring souls unto Christ.

Considering all the elements in connection with his life, we must say of Paul, what he did he did honestly in this work of destruction, feeling that he was doing the will of the Eternal Father. It was wrong, and it took a drastic measure to stop him in his mad course and turn him to the defense of the truth. Whatever evil was at his door, he fully paid the price through his greater zeal and perseverance to undo all that he had formerly done and bring souls unto Christ. Eventually it was required of him that he too lay down his life in martyrdom in defense of the Son of God whom previously he had persecuted. Surely Paul is worthy of our sympathy for the things he did which were wrong and our love for his life of zeal which was intensified without question because of his evil labors ignorantly performed.







BY HAROLD B. LEE  
OF THE COUNCIL OF TWELVE

PRESIDENT J. REUBEN CLARK, JR.

## *An Appreciation on his Ninetieth Birthday*

September 1871 - September 1961

The writing of a biography of our illustrious leader must be left to one more skilled and better informed than I, although by his own description of a perfect biography, that task would be simple enough if one were to keep it within the limits of his definition of what he has said it should be. This was his formula: "Born? Yes. Died? No."

This brief writing in commemoration of the ninetieth birthday anniversary of our revered venerable leader and servant of God, President J. Reuben Clark, Jr., contains a few simple observations and reflections of my own, with a humble appraisal of his towering strength among us for the quarter of a century during which time it has been my good fortune to have been intimately associated with him.

It seems almost incredible that the span of one man's years should encompass so much of the history of this Church. But so it has been during the lifetime of the subject of this writing.

In the year 1871, when President Clark was born, federally appointed Territorial Judge J. B. McKean

was making himself obnoxious to the Saints in Utah by his absurd court rulings under guise of judicial authority. President Brigham Young was being held temporarily as a prisoner in his own house, guarded by United States marshals on a fictitious indictment, which was subsequently dismissed. The first Utah edition of the Book of Mormon was printed this same year, and Martin Harris, one of the three witnesses of the Book of Mormon, had recently arrived in Utah to make his home. Here he remained until his death in Clarkston, Utah, in 1875.

Ground was broken in the autumn of this same year by President Brigham Young for the construction of the first temple in Utah at St. George. The Utah Southern Railroad Company was organized and ground was broken for the Utah and Northern Railroad at Brigham City.

Within the next six years following young J. Reuben Clark's birthdate, the full program of the Young Men's and Young Ladies' Mutual Improvement Associations was made universal throughout the settlements of the Saints. President Young and his counselors, George A. Smith and Daniel H. Wells, in this year, renewed their covenants by baptism at Ephraim, Sanpete County, and invited the Saints, generally, to follow their example. The new Z.C.M.I. building on Salt Lake City's Main Street was opened for business 1869.

The Edmunds anti-polygamy law was passed by Congress, and the Dr. T. DeWitt Talmadge in a sermon at the "Brooklyn Tabernacle" in New York suggested the annihilation of the Mormons by the Ft. Douglas artillery. Such were some of the stirring events which serve to give us something of the historical setting in this far western territory at the time of his birth and during his pre-school years.

His having been born in the small country town of Grantsville, Utah, on the eastern fringe of the Great Utah Salt Desert, of a solid, God-fearing, pioneer family; and having been tutored in this community life in his first years, may have had more influence in shaping the course of his life than many realize. From the early historical records of Grantsville, during the time of his earliest childhood, I quote a few facts from a *Deseret News* article under date of June 23, 1873:

"Grantsville is one of the most beautiful places in Utah; it is a city of orchards which, combined with well-matured shade trees and generally comfortable looking dwellings, give it an air of comfort at this season of the year, especially, that is real inviting. The public buildings are a credit to the people. The meeting house is commodious and is neatly furnished and painted. . . . The choir is a good one . . . the

Sunday School is in excellent condition . . . the superintendent and his assistants appear to take great pains in teaching the children who are very proficient, especially in answering questions relative to theological matters. . . . There is one branch of industry in which Grantsville appears to be ahead of probably any other settlement in Utah—that is in the matter of improved livestock. At every turn on the streets, animals possessing unmistakable indications of superior blood can be seen."

The eminent historian, Edward W. Tullidge, in 1874 records something else which seems significant:

"The fact stands well to the front in the history of the early settlements of Utah, that the hardy pioneers who located them, after making some necessary preparations to raise food for their families and to shelter them from the elements, turned their early and earnest attention to the education of their children. Grantsville has not been behind any of the first colonies of Utah in this manner. At an early period the leading citizens began to reflect seriously on the necessity of something better for the education of their children than the ordinary school district, although these were kept up to the best practicable standards."

This desire for improvement was manifested by action of the city council as early as April 25, 1874. At that date a committee which had been previously appointed to make arrangements for organizing a public institute of learning, made a written report.

Out of this action came the organization of the "Grantsville Educational Association," and a board of directors was elected. In the unique document which defines the purposes of such an institution and the building of an adequate building, we read this: "for we need the use of it as soon as we can possibly have it, as our youth of both sexes are increasingly and rapidly merging into manhood and womanhood without the degree of graded school education which the age in which we live and circumstances in which we are presently placed, can furnish them." (*Grantsville Ward Historical Record*, 1887.)

From out of an almost reverential respect for those who were instrumental in his early education in Grantsville, President Clark, a few years ago at his own expense, had this pioneer school building restored to its original state and dedicated to the memory of these early pioneers of progressive education. Among these was his own father who was one of the able teachers who provided advanced education for their children far beyond that usually provided during those early pioneer days.

How much of his insatiable thirst for knowledge, which was destined to make him an internationally

recognized authority in constitutional law, a distinguished public servant, an eminent author, and apostle of the Lord, was instilled in him during his early childhood by the influences of his home and this progressive intellectual community, we can only surmise. The story is told that when a baby brother was born to the Clark family, a good aunt who came to help, remarked of him perhaps a bit sarcastically: "Here he is reading again!" This early diligence and methodical application as a student won for him from Dr. James E. Talmage, another of our great scholars, the superlative commendation as he left to go East to pursue his studies, "He possessed the brightest mind ever to leave Utah." In this appraisal, those who know him best will readily agree.

In the universal sweep of his great intellectual vision he had few equals and perhaps no superiors. He once said of his grandfather on his maternal line, Bishop Edwin D. Woolley: "He was so eloquent in political discourse that even his enemies came out to hear him." So it has been with this grandson of Bishop Woolley. Even those who violently disagree with his views are intrigued by his eloquence, his forthrightness, pure logic, and penetrating insight into the center and core of whatever subjects he undertakes to expound.

I once had a young university student of political science voice to me his vigorous disagreement with President Clark's lecture in 1952 before an audience sponsored at the University of Utah by the Institute of Government on the subject "Our Dwindling Sovereignty." In this lecture, President Clark had declared that he was "pro-Constitution, pro-Government, as it was established under the Constitution, pro-freedom, pro-full and complete independence and sovereignty, pro-local self-government, and pro-everything else that has made us the free country we had grown to be in the first 130 years of our national existence." In the domestic field, he had also declared in this lecture: "I am anti-socialist, anti-Communist, anti-Welfare State, etc." I replied to this youthful budding political science student critic perhaps somewhat sharply, "Yes, I suppose it would be difficult for a pigmy to get the viewpoint of a giant. When I go to hear world authority on some subject as I did the other night with you and many others at the University of Utah, in listening to President Clark on the subject of international affairs where he is a recognized authority, I go to learn and not to criticize. It would be well if you would do more listening to men of his stature and less criticizing."

When I read the early Grantsville acclaim of their forward strides in the purebred livestock industry, I have little wonder but that this early example influ-

enced his decision to invest his life savings in a Grantsville ranch and then set about to excel in his own livestock herd improvement program, for which he was honored earlier this year by his fellow-livestock men of the state of Utah, who acclaimed his herd of cattle as "one of the finest in the state." They gave him a citation which declared him as the "prime factor in a marked improvement in the cattle of the entire country."

All the years of his childhood on the farm in Grantsville were not productive and economically profitable because of the uncertainty of enough moisture in drouth years. In 1879 an article appeared in the *News*: "The crops of all kinds including fruits are very light in Grantsville this year; scarcely enough are raised for home consumption. . . . The wells are nearly all drying up and will have to be dug deeper. . . . The stock raisers here are all preparing to drive their cattle to where they can get something to eat . . . the myriads of sheep that have been herded here for the past few years, have almost destroyed our range." (*Deseret News*, Sept. 25, 1879.)

Was it possibly the ever-present threat of the lean years in a western frontier territory bordering on the Great American desert and the experience of a lifetime in learning the fundamentals essential to temporal security which prompted him to declare in an official statement to the membership of the Church in his conference address in April 1937?

"Let us avoid debt as we would a plague; where we are now in debt let us get out of debt; if not today, then tomorrow.

"Let us straitly and strictly live within our incomes, and save a little.

"Let every head of every household see to it that he has on hand enough food and clothing, and, where possible, fuel also, for at least a year ahead. You of small means put your money in foodstuffs and wearing apparel, not in stocks and bonds; You of large means will think you know how to care for yourselves, but I venture to suggest that you do not speculate. Let every head of every household aim to own his own home, free from mortgage. Let every man who has a garden, garden it; every man who has a farm, farm it.

"Let us again clothe ourselves with these proved and sterling virtues—honesty, truthfulness, chastity, sobriety, temperance, industry, and thrift. Let us discard all covetousness and greed." (*Conference Report*, April 1937.)

We heard him reply in answer to a question as to why he had put his life's savings into his presently owned Grantsville ranch: "This is all I have to leave to my family when I die, and if they are not too lazy to work it, they won't starve. I have told them



that when the first atomic bomb is dropped here in America, that they are to go out there on the ranch and stay until it is over." This last seemed not only to be wise counsel, but also a prophecy. His only son, J. Reuben Clark, III, is the family steward of this practical and foresighted legacy.

Today as we visit him in his lovely, gracious old home, kept so under the loving and unselfish ministrations of his faithful daughter, Louise Clark Bennion, and under the constantly concerned watch-care of his other daughters, Marianne Clark Sharp and Lucine Clark Fox who are nextdoor neighbors, we seem to be continually impressed with an abiding spiritual power beyond his own natural powers which prompts rare and precious pearls of wisdom which he imparts to those of us who pause to listen.

President Brigham Young has left us something which seems to be especially true in the rich spiritual and intellectual atmosphere which surrounds President Clark as he approaches his ninetieth birthday: "If we live our holy religion and let the Spirit reign, it will never be dull or stupid, but, as the body approaches dissolution, the spirit takes a firmer hold on that enduring substance behind the veil, drawing from the depths of that Eternal Fountain of Spiritual Light, sparkling gems of intelligence which surround the frail and sinking tabernacle with a halo of immortal wisdom." (*Journal of Discourses* 9:288.)

It is from this "Eternal Fountain of Spiritual Light" that we hear him say with conviction: "We must not 'business-cize' the Church. The Church must not be run like a business. We must never forget that the Church is the kingdom of God. In the Lord's sight, all things are spiritual, and we would do well to keep this in mind." He was reminding us again of what someone else has said: "Rarely before has mankind had such urgent need for the guidance and healing qualities of spiritual insight because rarely before

has man been so confused and frightened.

His independent nature and fearless defense of that which in his heart he knows to be right, prompted this recent utterance: "There is always a grave danger lest we over-regiment our Church leaders in their responsibilities. Our objective today must be as it was in the days of the Prophet Joseph Smith, 'we teach them correct principles and they govern themselves.' We must always emphasize the fact that our leaders in stakes and wards and missions, as well as General Authorities, must constantly seek the Spirit of the Lord and be guided always thereby in their work."

Wouldn't it be wonderful if all of us could say truthfully as we heard him say the other day: "I have committed no serious sins in my life, so I'm not afraid to meet my Maker. Whatever I have done in my life, I can honestly say, 'I always did my best.'"

His reading habits may be summed up in one simple statement that always had been and is now his rule: "I never read anything not worth remembering."

Perhaps it would be fitting if I conclude this brief writing by repeating something which was said of him at a testimonial dinner given him by the officers of the Equitable Life Assurance Society of America in New York City in 1958 upon his retirement after twenty-five years as a director of that society. In this brief statement may be summarized my appraisal of what his life has exemplified to those of us who know him intimately:

"You men have known him [President Clark] as your fellow director principally for his attainments in worldly affairs. You have glimpsed the workings of his great mind. You have occasionally seen flashes of his sterling qualities of character: his honesty, sobriety, his virtue, his integrity. . . . When on occasion you sound the depth of his soul you will find two dominant spiritual (Continued on page 689)

## COMMEMORATION

A BIRTHDAY GREETING TO  
PRESIDENTS DAVID O. MCKAY AND  
J. REUBEN CLARK, JR.,  
SEPTEMBER 1961

BY EDWARD HART

*The past returns, the springs of time unwind,  
And all is present in the heart and mind  
Of two great men whose lives of high endeavor,  
Conjoined in time, flow in the Gospel River  
Out of a past of eighty years and more,  
Approaching closely to a century's shore.  
Now calm on high plateaus, the river waters,  
Wide lands, producing fruit of sons and daughters  
Upright before God, of homes, of friends;  
And where these waters touch, the desert ends.  
For the stream of time that brought these brethren forth,  
Prophetic in its true and ancient course,  
Looks back to find the earth from chaos torn,  
And looks ahead to see the future born.*



## THE GENTLE REFLECTIONS OF KAREN LOUISE

BY LUACINE CLARK FOX Well. *This* has been a day.

Before I left the hospital, the nurse warned me that there would be days like this.

"You wait, chubby," she said as she tied me in. "All this crying! Shame on you. You haven't seen *anything* yet. Wait until your parents try to dress you. Then you can cry."

And she whisked a blanket around me, picked me up, and looked me squarely in the eye.

"Tell you what," she whispered, "you just *show* 'em. You give them the training of their lives. You let them know who's boss."

With that she tucked me onto the "chuckwagon" and away I rode to get my dinner.

I've never forgotten that. She told me. If ever a finger stuck out in the right direction, she pointed the way.

—Photographs by J. Malan Heslop



And I can honestly say I've tried.  
But it's difficult.

Sometimes my father and mother get the whole idea twisted and think *they* are training *me*. (But anyone can see *they* are the ones who need it. At the hospital I never had to wait for my food. I didn't have to put on a stupid bonnet once. But *here!*)

Well, just to show you. Take today.

Here's the news on TV sounding off since morning about how serious everything in the world is . . . and what have they got *me* doing?

"Pat-a-caking," that's what. Twenty-nine times so far.

Here's my mother . . . a grown woman, giving me this "pat-a-cake" routine.

"Come on, little pumpkin" (!!\*@!!), she says to me, "Pat-a-cake!"

And away we go. First she does it. Then I do it. Then Mother and Father laugh at me. (*He's* worse than *she* is!) Then they do it. Then we do the whole thing over again. I get so sick of "pat-a-caking," I'll be glad when they pass through that stage.

And this "bye-bye" business. Talk about foolish. Today when Grandpa and Grandma came to see me, they no sooner got in the door than Mother grabs me out of the play-pen and holds me up.

"Bye-bye," she croons, "go bye-bye. Show them how you can go bye-bye."

And they had barely arrived! What manners.

But shall I tell you what really sends me? It's seeing my grandparents play "peek-a-boo." And at their age. I'm told some grandparents never outgrow this habit, but just go on from one grandchild to another, "peek-a-booing" all the time. What an outlook for the future. No wonder TV newscasters are worried about what lies ahead.

All of this could be much worse, though, if I weren't the baby involved. With my looks and talents anything is possible. (Even if I do have my great-grandfather's chin . . . I don't know which one . . . which grandfather, I mean, not which chin.)

Yes, it could be worse. Even after today.

They feed me well and often. (They're strong on vegetables, but I can always push the spoon away.)

From a fashion standpoint, I would prefer something more sophisticated. (What they put me in now is for the birds!) An off-the-face hat or something like that would be more my type than a scratchy bonnet.

But even after *today* I'm going to keep my parents. I'd hate to have to start out all over again with another set. Anyway, there's quite a waiting list, I hear.

I'm getting used to my family. They're young and inexperienced, but (Continued on page 666)

# *To Give Our Children Roots and Wings\**

BY LARUE C. LONGDEN

SECOND COUNSELOR, GENERAL PRESIDENCY YWMA

As we contemplate the word "roots," I think of my garden at home. We have all kinds of roots there: a pussy willow tree that we have been nurturing for several seasons so that now it is strong enough to stand on its own; a beautiful lilac bush that didn't make it because something happened to its roots, and they never grew strong enough to push a healthy lilac bush up into the world. I think of our luxuriant lawn. Folk tell us it looks like green velvet, but it takes constant care to keep the roots of bad weeds from pushing out the tender roots of the soft green lawn. So, might I suggest that as we achieve the heights in our planning, we plan to nurture in our youth good strong roots, firmly planted in the good soil of wholesome beliefs, in the belief in the dignity of the individual, roots in clean, wholesome lives spent in the service of others—roots in all the worthwhile things this world offers. As for wings, I submit that only those with good firm roots can know anything about wings or the soaring of spirits that comes from true happiness, from security, and from the "peace that passeth understanding"—all results of a good spiritual background.

From the recommendations of the composite report of findings of the 1960 White House Conference on

Youth we read: "It was recommended that all leisure-time programs for children and youth include experiences directed toward the goal of heightening their understanding of God, His power as a Supreme Being, their relationship to Him and to their fellow men." This is what you in the many facets of the Mutual Improvement Associations program can do so beautifully, so subtly, so surely for the youth of the world. Your writing, your thinking, your talking, your very lives can set the tone for their tomorrows.

To achieve the heights would seem especially appropriate in this atomic, nuclear age. Certainly, Sputnik, Atlas, Polaris, and all the others bear witness to the heights achieved in scientific areas. Scientifically and materially we are giants, but spiritually, morally, and integrity-wise, I think we are not.

Scientifically, we are all thankful to be living today. We've given our children luxuries which now they list under the heading of necessities. We've given them all these material blessings, and I'm glad we have; but as I look back over threescore years, I find it isn't these material things for which I am most thankful. They are neither roots to my faith nor wings for my achievements. I hope we gave our children the glorious feeling of security I had as a young girl because of being part of a beautifully spiritual home—a home presided over by a mother and father who loved each other and who took their

\*Excerpted from an address given at the National Children's Theater Education Conference, Division of American Theater Association, Denver, Colorado.



parenthood seriously, who had a terrific sense of humor which taught us by osmosis, I'm sure to be able to laugh at ourselves—not at others. And we were taught that we *are* our brothers' keepers, that we are here to serve others—our fellow men—that it isn't so important what happens to us, but how we take what happens. We were taught that there is a Supreme Being, our Father in heaven, that he loves us and, regardless of what happens in our lives, his Spirit will sustain us, and we will be able to pull through all our experiences *if we will but keep our lives in tune with him*.

It all sounds so very simple, doesn't it? Through death, through financial reverses, through thick and thin, *this has been my root*. Today in our complex, fast-moving society it becomes increasingly difficult to keep our lives rooted in these simple, worthwhile verities—a spiritual approach to life, where on all sides materialism makes its bid.

If we are to have roots and wings, I believe all of us must feel some spiritual force in our lives—must have a belief in a Supreme Being. This would include everyone but the godless, and I can't believe there are too many of them—especially children. This is my premise: I know that there is a God, that you and I are his children, that he loves us, that he hears and answers our prayers. I'm sure that he must get pretty upset at what some of us are doing with the free agency he gave us when he sent us to this earth.

But that's where good leaders come in, isn't it, to help others to understand the proper use of this free agency, to provide for the children of the world experiences enriching spiritually, quickening mentally, maturing emotionally, unifying socially; experiences which help children to "realize their full potential for a creative life in freedom and dignity"? To achieve this purpose, we must provide them with good leaders.

Today, as always, we need good leaders, teachers, writers, directors, producers, dramatists—we could use more good parents!—enough good spiritual men and women that the next generation and the next may be firmly rooted in worthwhile knowledge and belief, that they may fly as on wings of angels to achieve the heights which are beckoning them on all sides. We

may through our teaching, our writing, our directing, our planning, our acting—through whatever we do or say—provide happy, spiritual experiences for our precious young folk.

Cicero said many years ago, "What our children feel from us is more important than what we say." That is because we sense, we feel with our spirits and if my spirit in the presence of *your* spirit *knows* there is a spark of love and understanding that has been generated because of our meeting, then the rapport which exists between us will be that of deep, abiding faith in each other, a desire to do good things to please each other—to please someone higher than we are. There are already many such leaders—and I say God bless them—but the world needs many more.

Let's define what I mean by a spiritual experience. Each time I see a new baby, my heart swells in me and I think, What a miracle! A young medical student told me the other day he had been allowed to see his own baby son born. Surely, he had all the answers from the books. He knew what it was all about and how babies are born, but actually to see a baby come to this mortal sphere! He said, "It was a miracle! Unbelievable! I shall never forget it—at least, I hope I never shall forget that one precious, miraculous moment when my son breathed!"

There are many spiritual experiences that all of us have had: the first word! Is there a mother, father, aunt, uncle, brother, sister, or anyone who doesn't get a lump in the throat at the ability of a tiny one to master the first word? The first step. If you think that isn't a spiritual experience, you see one of your own beloveds stricken with polio and unable to take a step. Know that she is soon to deliver her third baby. Then, you watch that same darling months later learn again to take her first step! Your spirit nearly pushes itself out of your body. That's spiritual!

There are so many—the first day at school, a graduation, a recital, a bride or groom, any clean, sweet experience—friend meeting friend, a snowfall, a spring day. You name it. If it's clean, praiseworthy, and good, it has spirituality. Many TV and radio programs have great spiritual import. These experiences are around us every day. They are happening to us.

Our young must be made aware of them. They must not be ashamed to cry because of sheer joy or sorrow. They must learn to laugh unashamedly, to sing at the top of their voices. We must teach them that "... men are, that they might have joy."

We should all give thought and do some real ground work in planning ways of upgrading the development of the souls of boys and girls. I submit that this is possible if we will help them understand the importance of the individual—one boy, one girl, one man, one woman. This *one* has the potential of leading whole nations into right thinking and worthwhile living. This *you* can help them to know. The very young are basically endowed with a desire to please their parents, to believe in a Supreme Being, and it is most simple for the young to pray to him and express heartfelt wishes, thoughts, and desires. It is when oldsters give them false concepts of life, when adults disappoint them by their actions, when the lack of our own integrity shows through that the young begin to form wrong opinions and start wrong practices, thus ending on wrong paths. James Barrie said to a group of Oxford students at one time, "The speck of success is within *you*. Rembrandt developed his speck into a master painter. Lincoln made his speck grow into an immortal statesman."

Charles P. Steinmetz, that great electrical wizard who has left so much to posterity in a scientific way, said, "Spiritual power is a force which history clearly teaches has been the greatest force in the development of man. Yet we have been merely playing with it and have never really studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making people creative and powerful. Then the scientists of the world will turn their laboratories over to the study of spiritual forces which have hardly been scratched."

Drama is an integral part of our every day. Drama is so vivid. It makes its point so beautifully. Whether it be a good point or a bad point, that is in our hands.

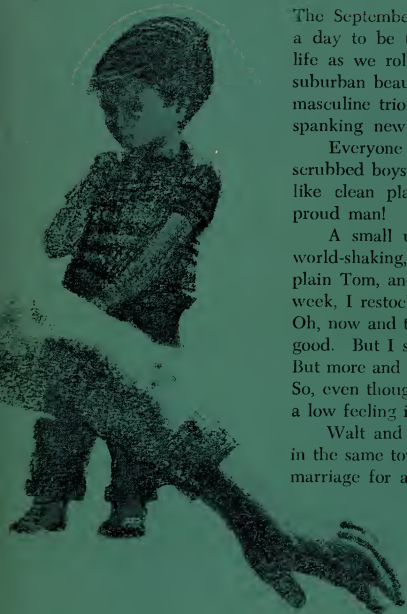
For many years as a young girl I had sung "Come, come, ye Saints, no toil nor labor fear, but with joy wend your way," and, (Continued on page 656)



*Through us, our young folk must learn  
of their Master.  
Through us, integrity must  
be born anew.*







The September morning was dewy on top and golden brown at the edges; it was a day to be treasured! My little family and I were drinking in the goodness of life as we rolled along the tree-lined streets. All the fifteen miles of well-kept suburban beauty carried a strange anticipation for Judy, myself, and our small masculine trio. We actually were going at last to visit Helen and Walt in their spanking new home.

Everyone of us was decked out in white duck slacks and blue shirts—the three scrubbed boys dangled their short legs off the back seat, sun-burned faces shining like clean plates. My Judy glowed like a sophomore, and I was a mighty proud man!

A small uneasiness kept nibbling away at my thoughts though; not anything world-shaking, you know, but still, well, nagging. You see, my name is just plain Tom, and I have a job as a checker in Smitty's Super Store. All through the week, I restock shelves and check out tons of groceries, and life is wonderful. Oh, now and then, I could throw a wire cart at Mrs. Gripe. On her it would look good. But I smile and invite each customer to come again—and I'm really sincere. But more and more I am bothered, and especially when Walt's name comes up. So, even though it was my day off, and I was real proud of my family, I still had a low feeling inside.

Walt and I had been high school pals, and the girls we married were friends in the same town, so we had always made a foursome—even after seven years of marriage for all of us. Before Korea we spent many Saturday's picnicking to-

## LONESOME HOUSE

BY EVELYN K. LEONARDSON

gether. Of course, during those times Judy and I were helping populate the nation, Helen and Walt were engrossed even more in planning for the wonderful home which now was completely finished. And who could deny that a top flight architect like Walt shouldn't live in his own showcase?

Walt and I were alike in many ways, and life held great meaning for both of us, yet slowly, it seemed we were growing farther apart. Judy and I felt a sort of pang now and then, for we, too, had a few dreams in our pockets about owning a real home.

I remember a half dozen times when blond, vivacious Helen had laughingly remarked:

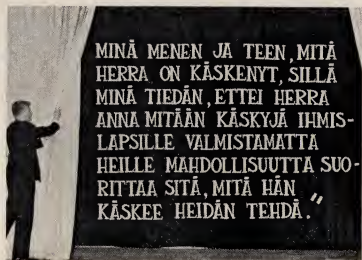
"Well, you two parents just go right on being enthusiastic about your developments. Walt and I have family plans too— (Continued on page 668)



1. General YWMIA President Bertha S. Reeder and Secretary-Treasurer Helena W. Larson with a group of girls during a two-day youth conference in Tampere, Finland.



2. In traditional dress, three young women, Kirsti, Leena, and Tuulikki Passila (left to right) are sisters who are a part of a family of eleven.



3. "... I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.) The 1961-62 MIA theme unveiled by a YWMIA superintendent and a YWMIA president at Tampere, Finland.



4. Group of young people in the North Mexican Mission participating in a musical program at annual youth conference.



5. Two young people in the North Mexican Mission receive awards for good teaching in MIA.



6. At a reception for the governor of Tahiti, the Mama Ruau perform Aparima (hand dancing). The Papa Ruau join with them in singing Himene Tarava. Young men dance Maori Hakas (war dances).



7. Group of young Maori women perform at Tauranga youth conference in New Zealand.

8. Scots brethren fellowship at an MIA conference held at Filey, Yorkshire, England.

9. Young Welsh women attend youth conference at Filey, Yorkshire, recently.

# MIA

## IN THE MISSIONS

JOHN G. KINNEAR  
EDITORIAL ASSOCIATE

If there is one slogan that most certainly applies to the effect of the Mutual Improvement Associations in helping make missionary contacts in the sixty-four mission fields throughout the world, it is: "They Come to Play and Stay to Pray."

Across the nation and around the globe, the various programs of MIA have been responsible for the conversion to the Church of many investigators. Interest in the Church of many nonmembers has been kindled while playing, studying, and praying with uplifting associates in wholesome environments.

No matter what the country or culture is like, thousands of wonderful people find joy while participating in athletics, young women's sports, dances, drama, speech, and class study with those who believe that "... men are, that they might have joy." (2 Nephi 2:25.)

In mingling with the Saints, investigators and friends are drawn into closer orbit with the Spirit and with many of those in whose lives it operates. And as they grow and improve themselves, they touch the lives of their families, friends, and associates and often bring them into the same sphere of appreciation for the Church.

Each department and each activity is responsible for developing interest in MIA and the Church. Each has a place in reaching into the lives of people of all ages.

For young men, athletics has become a tremendous influence in making contacts and converts and in fellowshiping new members. In

Britain, for example, baseball has been the means of increased baptisms of young men and their families.

Two elders in Wales began one successful baseball program as a novel part of an MIA class activity. In cricket-playing Britain, the game proved to be a fascinating attraction to neighboring youth. The elders offered to teach interested young men if they would live the Church "health rules" and obey the team's ethical standards. After the game, the participants would sit down and hear a gospel lesson. The elders would then approach the parents and arrange to teach the whole family as a family unit.

Soon, the program spread to include the entire British and North British missions. Teams were formed wherever elders labored. Some elders kept two or three teams going at once because the demand was so great. The teams were entered in district, tri-district, mission-wide, and then United Kingdom playoffs.

In July and August 1960, 1,111 convert baptisms were recorded in the two British missions. Many of these were a direct result of the MIA baseball program.

Basketball has also attracted much interest in the Church all over the world. In South Africa, Australia, and many other areas this sport has been the cause of many participants and spectators becoming investigators of the Church.

In the Great Lakes Mission in the United States, the winning team in the 1961 mission playoffs was com-

posed of ten men, all converts to the Church. Half of the team credit their first interest in the Church to the athletic program of MIA. Many others in other missions throughout the world testify to the same influence of athletics in interesting and keeping them active in the Church.

Other phases of the MIA program are as equally effective in missionary work. For young boys, the MIA scouting program is a powerful influence in the lives of many people who are directly involved as Scouts or indirectly involved as parents. In the Northern California Mission a young man introduced into a Nevada MIA Scout group by a young convert friend read half of the Book of Mormon by the time the local elders had given him his third lesson. The elders, who had contacted this boy while at an MIA meeting, baptized him in April this year. His mother, who is also interested in the Church, is especially thrilled with her son's activity in MIA.

Two boys in one family in the Northern California Mission were presented their First Class Scout award at a Court of Honor held directly following their baptism. Because of the influence of scouting and MIA in their lives, five of the seven members of their family were baptized. The two remaining members, too young for baptism, were blessed.

In the Eastern States Mission, President Ronald Jess of the Wynote Branch was impressed by the argument of (Continued on page 672)



CONDUCTED BY THE UNIFIED CHURCH  
SCHOOL SYSTEM

BY RICHARD H. HENSTROM  
INSTRUCTOR IN SPEECH, CHAIRMAN  
OFF-CAMPUS INSTRUCTION  
BRIGHAM YOUNG UNIVERSITY

# CONTINUING EDUCATION AND ETERNAL PROGRESSION

The education of man has always been of prime import both to God and man. It has warranted revelations from heaven. The need for a vibrant education has long been a subject of importance to academicians, philosophers, and in some fields rulers. Today, education is no less important; in fact, we now find ourselves possessing the greatest learning and power the world has ever known.

In spite of this great accumulation of knowledge, we seem to lack the necessary wisdom to use it righteously. It also appears that the world has put a limitation on the *eternal value* of education.

What is the great and noble purpose of education? Why should man desire to advance and continue his quest for knowledge? Only in the teachings of the Church of Jesus Christ of Latter-day Saints does one find the light that truly motivates an individual and gives substance to the idea that man should *continue his education*.

The soul of every individual is of inestimable value in the eyes of the Lord. There is an inherent worth and dignity to be accorded every individual, but his ultimate advancement or progression depends on how he uses the basic materials given to him by his Creator. Since its founding, the Church has advocated that learning and literacy are worthy objectives because, "The glory of God is intelligence." (D&C 93:36.)

In order to understand better the philosophy that motivates the Latter-day Saint in his desire for education, let us review that period of existence prior to mortality. All of us are the offspring of Deity; that is, we are literally children—sons and daughters—who were given spiritual birth by our Father in heaven. We have inherited the potential intelligence and light that dwell with God. In other words, it is possible for us to become like God because the potential to Godhood is existent in every person born on the earth. If we are his children, why are we not automatically like God? Why must we learn by experience and by work in order to receive a little here and a little there? This is beautifully explained by Orson Pratt in the following quotation:

*"The Lord does not entrust a fulness of light to any of his creatures in this world, not even his own sons*

and daughters have this privilege, while in this mortal state of existence. It seems to be in accordance with the great purpose of Jehovah, to place his own children here in this creation and impart to them a very small degree of light and truth. They are required to improve upon this degree of light, adding thereunto understanding, knowledge and truth. Some, in reflecting upon this subject, might ask the questions: 'If the Lord is an almighty being, possessing all power and is full of intelligence, knowledge and truth, and if we are his children, why did he not impart into us the fulness of this light in the beginning of our existence in this world? Why should he give us little by little? Why are we not born with an understanding of all things past all things present and all things to come?' To my mind these questions are easily answered. The Lord designed, in placing his children here upon this creation, that they should not only attain to great knowledge and understanding, and wisdom, but that they should show themselves approved in every sphere in which they might be placed. Where little is given, but little will be required. And having determined in his own purpose and mind that they should be agents to themselves, he designed to try them in their agency, with a small degree of light and truth at first, to see how they would act in relation to the degree of intelligence given; in other words, to see whether they would make a good use of the same, exercising their agency in doing that which is right, cleaving to that which is good, and resisting evil of every kind. And then having been found worthy, he would impart a greater degree of light, and impart to them greater knowledge concerning himself, and his purposes, and his ways, and the works of his hands. If we were created with a fulness of knowledge, it would be very difficult for us to conceive how it could be possible to use this agency properly before the Lord. It is true we would be placed in possession of a vast amount of information concerning the past, present and future, but being agents to ourselves we might, peradventure, use this knowledge in a manner to do great injury. Therefore the Lord determined that we should only be instructed with a little information, and with an agency to use it according to his mind and will." (Orson Pratt,

11:287, 288.)

Part of our education process took place in that pre-mortal existence, for there we also had our free agency. We had choices to make, and it appears that we there earned and developed many of the talents displayed by us individually in this life. These were gifts of God. It is wise to remember that all of us born into mortality kept our first estate, by proving ourselves to be valiant as spirit children of God. At that time we were granted the great privilege of being born into our mortal existence whereby we could be tested in our second estate. This is part of our education—our continuing educational process. All of God's children will be given the opportunity to learn the important lessons. What we should remember is that this is *our* time for learning. Where much is given, much is expected, and where little is given, little is expected. In other words, no one should pity or bemoan his seeming lack of natural intelligence, his physical incapacity, his social status, or material possessions, but he should determine early to do all within his power to grow and progress and develop, using that which he does possess to the fullest extent. We all have some handicaps to overcome. Also, it should be remembered that learning is a natural result of hard work, and it would be a mistake to relax into a state of inaction in this life based upon the idea that all things will be made easy for us in some future existence.

The inherent or intrinsic worth of every individual is firmly established in the eyes of God—all are loved by him and of equal value in his sight. We may be called to various positions of service in the Church, but we all have the same promise of "immortality and eternal life," according to our faithfulness. We need not be discouraged if all of us are not bishops or apostles or high priests. At the same time, we need not be disheartened because all of us are not talented in the arts, do not possess the ability to cope with the rapid advances of science, or are unable to feel at home in the field of mathematics. We would be wise, however, to struggle in our areas of weakness trying to strengthen our understanding of these things. Our seeming weaknesses in learning need not be completely neglected as we (Continued on page 658)

Last evening my five-year-old son and I stood by the side of the road and watched the youths traipse off to Mutual. Someday to be a Boy Scout has become an important goal of achievement in Stephen Michael's life. I thought I understood the MIA program.

But this morning there have come to me some reports. Could this be Mutual? Of course it could be, and it is, for has not the Lord said: "Wherefore, verily I say unto you that all things are spiritual, and not at any time have I given unto you a law which was temporal. . . ." (D&C 29:34.)

Let's look at those reports again that bring into sharp focus a little-known facet of MIA being carried forward by dedicated personnel:

Quite by accident an MIA leader became aware of Diane who was attending the school for the blind. Although Diane was a member, she did not know anything about the Church. Her father was inactive; her mother was not a member. It was forty-five minutes out of the leader's way to call for Diane on Mutual nights, but Diane's attitude more than repaid for the time. The challenge came that every girl should have a church camping experience. But what could a blind girl do in camp? The bishop discouraged the thinking of the leader in Diane's case.

The leader contacted Diane's parents who agreed that Beehive camp would probably be wonderful for Diane if her safety could be assured. On a second visit with the bishop he agreed that Diane should have that experience—if someone could be found to be her eyes. Such a mature girl was finally located in the

stake. The two girls soon learned to walk and work as one.

The MIA leader had, in the meantime, obtained phonograph records and other supplies for missionary work among the blind. Now, Diane heard for the first time the story of Joseph Smith and the pioneer trek to Utah. She heard LDS hymns sung by the Tabernacle Choir. A whole new life was opening for this child.

Then came the glorious time at camp. It was all anyone ever dreamed and more. The last night in camp an impromptu program was held. Just as the closing prayer was announced, a small clear voice was heard: Diane was singing the words she had heard from the records. She had chosen one verse only:

"Why should we mourn or think our lot is hard?

'Tis not so; all is right.

Why should we think to earn a great reward,

If we now shun the fight?

Gird up your loins; fresh courage take;

Our God will never us forsake;

And soon we'll have this tale to tell—

All is well! All is well!"

There was not a dry eye in the camp as she finished singing.

At a meeting at home she said: "For the first time in my life, light has come into my world of darkness." She is now working toward her Mia Joy award. But more than that, her father's indifference is mellowing, and her mother's fears of being "preached" to are calmed, and Diane is telling her younger brothers and sisters the wonderful stories of the Church because

# SHARING THE GOSPEL IN MIA

BY ALBERT L. ZOBELL, JR.,  
RESEARCH EDITOR



*Jane did not desire  
to say the blessing  
. . . and openly ridiculed  
the practice.*



she "sees" the truth. All because an MIA leader desired that every girl should partake of the entire program!

. . .

In northern Utah Jane came from a part-member family, whose father wouldn't allow any church activity, but gave his permission for Jane to attend camp because she "couldn't learn anything there that would hurt her."

The first meal there was almost a downfall, because Jane, following the example of her home, did not desire to say the blessing on the food, and openly ridiculed the practice, stating that the main thing was to eat until you were full. Sensing the real problem, the counselor talked privately to each of the seven other girls, and they agreed to try to be an example to Jane and make their six days in camp something special for her. That was Monday. During the week all went well.

About noon Friday, Jane disappeared. No one knew where she had gone or why. The counselor assigned the girls an activity and then asked another counselor to join her in her search for Jane. After considerable searching, they found her in a clearing in the woods. And Jane was crying. "Nothing is wrong . . . everything is right, now," she said. "I came here because I thought it must be something like the place Joseph went when he gave his first prayer." She had found peace in her first prayer.

That evening Jane asked the blessing on the food, and when bedtime came, she offered the prayer for the group. When camp broke up on Saturday, it

was a new Jane that came home to her family.

At the family meal Jane said: "Daddy, in camp we learned to bow our heads and give thanks for the food we are about to eat. I don't think I could eat mine without first blessing it. May I please say a blessing for us?"

The father scowled, put down his fork, and said: "Go ahead and bless it."

Later that night Jane said: "In camp we in our group all knelt in family prayer to thank the Lord for his blessings that day and to ask for his protection through the night. Don't we need his protection, Daddy? I don't think I can go to sleep without it."

The father allowed the prayers but did not join in them. As the weeks unfolded, Jane had her mother and brothers and sisters taking turns in voicing the prayers.

About six months after Jane had returned from camp, she came to breakfast, bowed her head to say the blessings, and was startled then thrilled to hear her father saying: "Our Father in heaven, we give thanks unto thee for this food. . . ."

Today Jane's father is a member of the bishopric in the ward in which they live. And it all started when Jane went to camp.

. . .

Two sisters, both Mia Maid age, had heard their next-door neighbor girl discuss "the game" with her mother. The three girls went to the same school, and the sisters knew that it wasn't a school activity, and one day they asked the girl. It was a ward volleyball team.

(Continued on page 664)



# *G. Carlos Smith leaves YMMIA post to head mission*



■ First Assistant General Superintendent G. Carlos Smith of the Young Men's Mutual Improvement Association, who was released at the afternoon session of June conference, June 9, 1961, was called in May by the First Presidency to preside over the Central States Mission. He succeeds President Samuel R. Carpenter in this capacity. Mission headquarters are at Independence, Missouri.

Elder Smith had served with General Superintendent Joseph T. Bentley in the Mutual for slightly over three years. In May 1958 he had been appointed Second Assistant General Superintendent. That fall, Elder Alvin R. Dyer, who was First Assistant, was called as an Assistant to the Council of the Twelve, and on January 19, 1959, Elder Smith was set apart as First Assistant General Superintendent of the MIA. (Elder Dyer, a former president of the Central States Mission, now serves as president of the European Mission.) At that time Elder Marvin J. Ashton was called as second assistant. He now becomes first assistant to Superintendent Bentley.

Elder Smith brought with him to the general superintendency many years of church service experience and now will carry that rich background to his assignment in the mission field. As an MIA executive he has an intimate knowledge of the relationship of the Mutual program to the other programs and activities of the Church. This will enable him to be forceful in presenting the MIA to the priesthood leadership in the Church.

G. Carlos Smith came to the general superintendency of the Mutual as a stake president. He was president of Holladay Stake since its creation in March 1956, before that he served as president of Cottonwood Stake for six years and of Big Cottonwood Stake for one year. One of his neighbors recalls that the stake president took time out from his busy schedule to qualify as an Eagle Scout. He loves young people and their activities. During his high school days and for three years at Utah State University he was active in football, basketball, baseball, and swimming.

He is a spiritual giant and a tenacious individual who believes with all his heart and soul in the programs of the Church and in the counsel of the presiding brethren. He is a great family man.

A native of Salt Lake City, he married LaVon Petersen of Holladay in the Salt Lake Temple, March 16, 1933. They have five children. Their two youngest children, Susan and Nanette, will accompany their parents on this mission assignment.

*Verl F. Scott  
called to  
YMMIA  
Superintendency*



■ Up through the ranks of the priesthood and other Church activities has come Verl F. Scott who was sustained June 9, as second assistant general superintendent of the Young Men's Mutual Improvement Association of the Church.

Born in Hinckley, Utah, the son of Frank A. and Ruby Palmer Scott, he grew up in Murray, Utah.

His university training was interrupted in December 1940, to accept a call to the Western States Mission. During his mission he spent ten months as mission secretary to President Elbert R. Curtis. Later he was district president at Scottsbluff, Nebraska.

Four months after being released, he was called into military service, April 1943. After training in California, Oklahoma, and Georgia he saw service in the Philippines, and at war's end served with the occupation troops in Japan. His assignments took him to the G-4 Section of GHQAFAPAC—which was General MacArthur's headquarters in Tokyo. All along the way he participated in LDS servicemen's activities. He is now a member of the Utah National Guard, currently holding the rank of major.

He married Arline Martindale in the Salt Lake Temple February 14, 1946. Shortly thereafter he was released from the service and went on to complete his college work.

In 1948 he became advertising director of The Improvement Era and served as acting business manager from 1954 to 1956 when he succeeded the late John D. Giles as business manager.

In the Church he has served variously in the Mutual Improvement Association and Sunday School on the ward and stake level. He was a member of the YMMIA general board a short time before General Superintendent George Q. Morris was released.

In 1948 he became assistant stake clerk of the East Mill Creek Stake in the Salt Lake City area, and in 1950 he became a member of the high council. He was sustained as bishop of the Highland View Ward, East Mill Creek Stake, June 28, 1953. The ward was engrossed in a building program, and the building was dedicated June 24, 1956. Four months later, October 28, 1956, he was sustained president of the newly created Canyon Rim Stake. Two buildings have been dedicated in that stake since that time, and a large stake ranch has been purchased and put into operation as a welfare project. Canyon Rim Stake has been consistently high among the stakes in the Church's activity reports.

The Scotts have six daughters and one son.

The Improvement Era joins the Church in welcoming Elder Scott to his appointment as Second Assistant General Superintendent of the Young Men's Mutual Improvement Association.



# YWMIA CALLING ALL GIRLS

→ "The Girls' Program is a program of love, of sensitive awareness, of recognition, of discernment. It is a program of knowing girls and their problems in a difficult world and of helping them. It is a program of young and wholesome amusement, of social training, a program that gives our girls wise and understanding guidance, that tries through all of our resources to bring all girls to beautiful, clean, joyous womanhood." *So states the new YWMIA Girls' Program booklet just off the press. (It has been sent to each bishop and stake president, and each YWMIA executive has found it banded with the current Executive Manual.)*

*Since the Girls' Program was first given to the YWMIA as its special charge, everyone has worked wholeheartedly to make it a success. Percentages mirror attendance at MIA, Sunday School, and Sacrament meeting that it is succeeding: the over-all average percentage for girls in 1950 was 55 percent and by 1961 it was 60 percent. These are mere figures, but they indicate accurately the many, many girls who have been brought into activity, have enjoyed Church opportunities, or who have been converted primarily through the Girls' Program and its facets.*

*In the YWMIA files in Salt Lake City are hundreds of testimonial letters such as these: "In one of our wards there lived, about two or three years ago, a beautiful girl who belonged to another church. She began coming to Mutual with some LDS girl friends. She also attended Sacrament meeting occasionally, which her parents didn't mind, but they insisted that she attend Sunday School in their church. It wasn't long before the girl became interested in the individual awards that some of her friends were earning and she, too, wanted to have one. The parents listened to her request and her explanation of the award requirements and granted her permission to attend all the necessary meetings and participate in the required activities. She earned her award and shortly thereafter asked for baptism. Her parents gave their permission when she assured her father that she would live the church's principles and be a fine, outstanding member. The girl was baptized and has since married a*

splendid young man in the temple. The Church gained a true member through the Girls' Program!

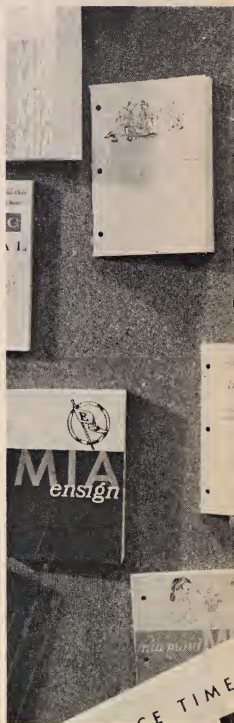
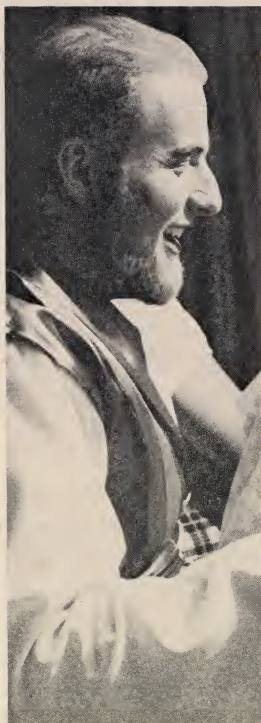
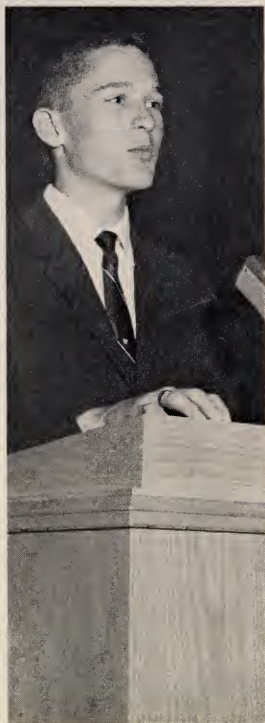
"If you could sit on a rock for more than four hours in a testimony meeting early on a Saturday morning during the summer, without breakfast, and hear girl after girl voluntarily rise to her feet and express herself so sweetly, often tearfully, and in many cases for the first time, you would know personally of the Girls' Program in our stake—inactive and active girls alike, nonmembers and members all doing, living, and learning together. The results are far more than mere words can tell. To have life and its beauties presented in positive ways as the program calls for is of greatest value. The dean of girls in one of our high schools was baptized recently because she had been so influenced by students who she learned were LDS that she investigated the Church. It is a rather common remark in our city that schoolteachers can tell who of their students are LDS by their speech and actions. In my humble opinion, the MIA and the Girls' Program have no equal."

The Girls' Program is so much an integral part of the YWMA that often it passes almost unnoticed as such. Each class leader has the primary responsibility to get in touch with all of her girls (all of the age group of her class who are living in the ward or whose recommends are there) and to invite them to MIA and the other Church meetings and activities. She will, of course, try to make each class so very interesting that the girl will not only enjoy it but want to come every time. If a girl doesn't come to class, the teacher tries to discover why. Is she bashful, ill at ease with the other girls? Is she seemingly, "sophisticated," and beyond such things as Church and awards? Is there opposition or disinterest from her parents?

Whatever the (Continued on page 660)







## *Modern helps and Governments*

BY GEORGE L. SCOTT

The "helps" and "governments" mentioned by the Apostle Paul have an active counterpart today in the general boards of the Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints.

Paul told the Corinthian saints such "helps" and "governments" were set up by God to assist the apostles.

His words to the Ephesians on church organization made it plain that church officers and teachers of which he spoke were installed for a definite purpose—"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:12.)

These, he said, should remain, "Till we all come



in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (*Ibid.*, 13.)

The church auxiliary organizations function as aids to the priesthood in accomplishing the purpose of the Church. Each auxiliary general board is appointed under the direction of the First Presidency.

They act in an advisory capacity and as a central planning agency for wards, stakes, and missions, serving under the priesthood in advancing the general program of the Church.

The years have marched swiftly by since the founding days of the auxiliaries. Problems and programs have matched steps with commendable results.

Teaching young men the art of public speaking so they could better perform their duties as missionaries was the main reason President Brigham Young directed Junius F. Wells to call a meeting in the Salt Lake City 13th Ward Chapel on June 10, 1875, to organize the Young Men's Mutual Improvement Association—a name which seems to have been chosen by President Young.

Five years before this event Brigham Young had entrusted Eliza R. Snow to call the women of his own household together and form the Young Ladies department of the Co-operative Retrenchment Association, dealing with dress and conduct.

President Young did not live to see the Retrenchment Association become the church-wide Young Ladies Mutual Improvement Association to match the YMMIA.

This was done on September 14, 1878 by Eliza R. Snow at the request of President John Taylor.



The officers of these first MIA organizations traveled to other settlements in Utah helping them organize and giving them the benefit of their experiences in the first years of MIA work. They were virtually MIA general boards in embryo.

At the time both MIA organizations were functioning in 1878, there were twenty stakes and approximately 250 wards organized among the 140,000 people in the territory of Utah.

The Church, with a present population of more than 1,700,000 members, numbers more stakes now than there were wards in that day. More than 330 stakes and approximately 3,000 wards and independent branches are spread over the United States, Canada, Mexico, Hawaii, New Zealand, and the continents of Australia and Europe.

As the Church grows, the First Presidency looks to the general boards to add capable and well-trained members to their own ranks, thus meeting demands of the rising church population. It is their duty always to "help" the priesthood "govern" by keeping their auxiliary organizations in tune with church doctrine and moral standards.

A check of the Young Men's and Young Women's MIA general boards brings interesting facts to light.

There are now a total of 117 members on both boards, 58 on the YWMIA and 59 on the YMIA.

Parenthood has come to 91 of their number, totaling 379 children and 382 grandchildren. These board members have filled a total of 58 missions and have sent 32 of their children on missions to date.

This record of family life and missionary work gives them the needed experience to understand youth and parenthood as they establish courses of study to guide the membership of MIA.

They have held Church offices of every description, piling up an impressive 4,221 years of service and experience in the Church.

The service chart of MIA board members shows three of them have been mission presidents, three stake presidents, 23 have served in the bishoprics, 19 high councilmen, and 6 mission Relief Society presidents.

Those called on missions have been in many parts of the world, ranging from South Africa to Temple Square and from Norway to New Zealand.

The tabulation also shows 40 have worked in priesthood offices, 72 on stake MIA boards, 81 in ward MIA callings, 19 on stake Sunday School boards, 79 in ward Sunday Schools, 23 in stake and ward Primary Association work, 23 in stake and ward Relief Society,

3 in genealogy, 10 organists, and 12 choristers.

Educational attainments of members on both boards include 41 Bachelor of Arts degrees, 30 Bachelor of Science, one Bachelor of Law, 27 Masters' degrees and 14 Doctors of Arts and Sciences.

This background has been the basis for a wide variety of occupations among YWMIA board members. These include professorships at Brigham Young University and University of Utah, business executives in department stores, insurance agents, editorial and promotion workers, public school and seminary teachers, composers, architects, designers, civil service employees, Boy Scouts of America officers, building contractors, an athletic coach, and tax researchers, to name only part of the list.

The experience of housewives, schoolteachers, and secretaries predominate in the occupations of YW MIA board members. Others know the problems of bookkeepers, genealogy, typists, editors, psychiatric social workers, registered nurses, authors, and piano teachers.

This is but a part of the background of experience which directly and indirectly aids in the production of MIA courses and programs.

Four of the Young Women's and 25 of the Young Men's general board members have given service in the armed forces of the country, some as officers and others in the ranks of enlisted men and women.

Rich training in other fields comes from years of service given by general board members to civic organizations, P-TA, Red Cross, polio, cancer, and other campaigns in support of public health and juvenile work.

Despite demands on time of daily occupations, community activity, and church assignments, these same general board members find opportunity to squeeze in a wide variety of skills, hobbies, and special interests.

The YWMIA general board sports hobby bracket shows interest in hunting, fishing, swimming, golfing, tennis, skiing, badminton, and football officiating. Others like play-writing, photography, do-it-yourself building, or working with safe driving groups. One is a "rockhound," another likes to play the guitar and sing Mexican songs. Weaving,

geology, and even ventriloquism find a niche in other busy schedules.

Members of the Young Women's general board included less vigorous hobbies on their lists. The music bracket named organ, piano, record collecting, and composition. Stamp collections, gardening, creative writing, Utah history, literature, photography, and dramatics interested others. Sewing, knitting, ceramics, cooking, and home decorations helped the domestic scene, while flying, skiing, archaeology, and dancing attracted other devotees. One told of 20 years in drama.

This wide range of activities has provided satisfying answers to thousands of ward and stake workers

—  
**WALKIE-TALKIE MAGIC**  
BY SUE THOMPSON TAYLOR

*Tiny music boxes  
Roam about at will;  
First, they're in a corner,  
Then on windowsill:*

*Magic gift of music  
Thrills my very heart;  
How I love the chirping,  
Cricket friends impart!*

—

striving to build interesting and challenging programs about class work and special activities in MIA.

Most interesting is the comment each general board member listed as their "most significant church experience."

Typical are these from the YM MIA board:

"Seeing the effect of the Church on LDS servicemen when serving as group leader"; "serving in the bishopric"; "institute work"; "church radio programs"; "missionary to Holland"; "visit to the Sacred Grove with Scout Jamboree delegation of 452 Scouts in 1950"; "preparing the score and recording some of the background music for Hill Cumorah Pageant in addition to preparation and production of the MIA Festival *Praise Ye the Lord*"; "temple marriage"; "sealing of young people whom I married civilly as a bishop"; "an interested bishop when I was a deacon"; "working with youth week after week"; "London Temple dedication and visits to European

missions, particularly to communist East Germany."

Comments from YWMIA board members included:

"My most thrilling memory was meeting and talking to 90 Mia Maids in New Zealand, most of them Maori children"; "receiving a 20-year service pin for MIA drama"; "The 23 years spent so far on the general board are priceless, working with the people on each board and enjoying their testimonies in addition to the wonderful testimonies of these hundreds of young people we visit"; "being baptized as a convert into the Church and my mission especially when contacts accepted the gospel"; "being the wife of a bishop"; "working as a secretary in the Church Office Building for many years and associating with the outstanding men who served in the First Presidency and the Council of the Twelve"; "speaking at MIA firesides, to lead youth discussions and help them clarify their views and standards."

Thus equipped in business, talents, and testimony this part of the Church's wide-flung corps of non-salaried workers annually travels hundreds of thousands of miles by car, rail, and plane to meet MIA convention dates.

These conventions are the production of long hours of planning and the results of board and committee meetings each Wednesday night.

Multiplication of stakes has made it necessary continually to add new members to the board to meet the convention schedules. These travels begin in January and extend through March, then jump to July and continue through most of November.

Recognition of the MIA program is felt outside the boundaries of the Church. The YWMIA is a member of long standing in the National and International Council of Women and is also affiliated with the National Recreation Association and American Camping Association.

In June of each year, the general conference of MIA is held in Salt Lake City but overflowing the accommodations of Temple Square—it is an impressive tribute to the stimulation of the general boards as the increasing numbers of stake and ward officers and teachers make their annual pilgrimage to perfect the "helps" and "governments" the Church provides for guidance of the youth of Zion.



## THE ERA OF YOUTH

Marion D. Hanks, Editor  
Elaine Cannon, Associate Editor  
September 1961

# SCHOOL AGAIN





#### IN THIS ISSUE

eight devoted Mormon teens who have already made important strides toward constructive, participating lives tell about different aspects of a balanced, successful school career. They write of serious study and development of creative abilities, of activities, athletics, service, religious participation, personal integrity, budgeting time, happy associations, preparation for further schooling, and earning part of one's own way.

Interestingly, each who writes has done well not alone in the particular field discussed but has also been involved in most of the others. Like many others of their generation, these are alert, devoted young Latter-day Saints, well commenced on the path to contribution and happiness. They are intelligent young men and women.

*How do they happen to be that way? What is intelligence? Is it important? How can it be acquired? How does it affect us?*

The scriptures teach that the "glory of God is intelligence," which is defined as "light and truth," or "the light of truth." The Lord said, "That which is of God is light. . . ." Intelligence, then, is light and truth and is of God. From the dictionary we get an interesting inkling of the nature of intelligence: the word comes from roots meaning "to gather or choose between." Intelligence is something infinitely more than an accumulation of facts or information, more than knowledge. It is the quality which permits individuals to choose from among many alternatives

# “LIGHT A

that which is good and wholesome, which is true, which is from God. It is the attribute missing from the character of Lucifer, who knew enough to be an "authority in the presence of God," but who lacked capacity to make wise choices. An intelligent person chooses to give his time and energy and allegiance to the things that count in terms of real human happiness and in serving the ultimate objectives of God. What is God's objective . . . his work and glory?

" . . . to bring to pass the immortality and eternal life of man."

To associate with our fellow men in a way that lifts and blesses them, to develop our own capacity to serve God and his other children, to learn widely and deeply and to hearken to the counsels of God, this is to creatively co-operate with our Heavenly Father in accomplishing his holy purposes. This is to be intelligent.

*Is it important to seek intelligence? How can it be developed?*

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life **THROUGH HIS DILIGENCE AND OBEDIENCE** than another, he will have so much the advantage in the world to come." (D&C 130:18, 19.)

" . . . seek . . . words of wisdom; seek learning **EVEN BY STUDY AND ALSO BY FAITH.**" (*Ibid.*, 88:118.)

*What is the effect of intelligence?*

*It is to enlighten minds, enlarge vision, clarify purpose, ennoble desires, strengthen resolve and will. It is to lead us to love God and obey his commandments, and to "forsake that evil one." (*Ibid.*, 88:37.)*

The following pages suggest some ways to make school life—young life—happy and fruitful. For happiness comes, and satisfactions and success, through intelligent living—through lives which reflect truth and light in careful "gathering or choosing between," in high objectives, in a balanced program of wholesome activities and achievements and associations, in wide and wise interests and disciplined effort. **BY MARION D. HANKS**

# ND TRUTH."



**Enriching  
the  
School  
Experience**

*As young people in a demanding time, we are all experiencing the drive to gain a well-rounded education. Let's not think that church activities and school work pull us in two directions. Both are parts of the same whole—they complement each other! Each is a vital link in our progress towards that ultimate goal of "a knowledge of all things." Enthusiastic and devoted church participation during the years of concentrated schooling is vitally important for balance in life.*  
—Jeff Anderson





About  
Integrity  
in  
Learning

*In a day when there is apparently some cheating by students, it is important to reaffirm our faith in personal honor and integrity. It is not necessary to be dishonest in school or in life to get along well. One who stays on schedule with his work, who dependably and responsibly makes today's effort today, doesn't find it necessary to cheat. More important than the letters and numbers we learn in school are the more viewpoints and ethical attitudes we develop. If we "pass" classes and "fail" character, we have made a poor bargain with education.*  
—Barbara Richards



**A Word  
to the Wise  
on  
Planning**

*It is possible to maintain high grades in school, earn a little money, and still have enough time for fun. But it takes planning. You have to learn to put first things first and learn to do the things you should do when they should be done, whether you like it or not. Somehow you can always find time to do the things you want to do! If you find it necessary to write things down, do it. Get assignments done early when you can. Take advantage of tedious waiting time (for the bus, doctor, etc.) to memorize an assignment. Do personal chores while watching your favorite TV show. Make the minutes count whatever you are doing. When you study, study hard. And when you play, forget studying and play hard.—Mary Anne Koller*



**The  
Bonus Value  
in  
Athletics**

*Participation in high school athletics is not only a lot of fun, it helps one to develop physically, intellectually, and spiritually. Team sports teach co-operation and responsibility, unity, self-discipline, and perseverance. There is growth in co-ordination and conditioning, and in learning the fundamentals of various sports and being required to think in applying them. The investment of time is considerable, but one can find the time if he is determined and willing to work, and the development and satisfaction are worth it.—Gary Jensen*





**The Challenge  
of  
Personal  
Relationships**

*Is it possible for 276 strangers to become close friends in a week? Yes! It happened at Utah's Girls' State and it can happen in high school. It's a matter of getting along happily with others. This is one of the challenges of each new school year and of life. The sooner one learns the art of giving and living in associating with teachers, leaders, and fellow students, the better. There are always differences in beliefs, personality, taste, and talents. We must learn to meet these differences with a generous and understanding outlook on life and people. If we are sincerely interested and a good example, people will appreciate our friendship. In this coming school year we should view each face as a mirror that will reflect our smile and hello!—Diana Summerhays*



**The  
Importance of  
School  
Activities**

*School activities are designed to bring forth individual talents, to develop leadership and to promote sportsmanship and citizenship. By giving of your time and energy to an activity you enrich your life as well as the lives of those with whom you work. You find satisfaction in joining and fostering the activities of your choice. Loyally supporting school events makes for a better school and a happier experience for all. This is a good way of making friends.*

*A teen should be careful not to overload on activities to the point where studies suffer, but he or she should be wise enough to take advantage of all opportunities possible—Judith Ridd*



On Giving  
of  
Oneself

*With all our getting of knowledge, our gathering of facts, and acquiring of diplomas and degrees, we should do some giving, too. Some of life's most cherished and worthwhile experiences come through genuine concern for others and willingness to share ourselves with them and serve them. The unplanned for service is usually the most enjoyable—visiting a sick friend, taking an oldster for a ride, giving unasked for help around the house. My service time is the spice of my life and the sunshine is gone from the day that I haven't consciously tried to help others. The one who will accept service opportunities finds plenty of them.—Kathy Tschaggeny*





EIGHT PORTRAIT PHOTOGRAPHS—WALTER Z. LILLIAN

**On  
Preparing  
for  
College**

*It is our opportunity and responsibility as Latter-day Saints to obtain all of the education we can. But competition for advanced schooling is increasing and requirements are high. We must plan early and prepare for the future by taking proper courses in school, striving for high grades, considering financing (scholarships often are available and should be worked for), investigating various schools and noting their entrance requirements, and making our applications well in advance. But, above all, we should ask the Lord for help in the many important decisions that come up.—Terry Allen*

Q: Often we hear it said that the Church accepts all truth. Explain this.

A: Church leaders have many times declared that the Church is committed to the acceptance of all truth, that is, to the acceptance of "... knowledge of things as they are, and as they were, and as they are to come." (D&C 93:24.) The Church is not committed to accept what an individual or group or discipline or institution may at any given time believe or declare to be the truth. It is not bound to every premise or theory or speculative conclusion or presumed fact.

The gospel is so broad as to comprehend all truth. The most important truths are those pertaining to the "doctrine of the kingdom," "the law of the gospel," "... the kingdom of God." The Lord in the early days of the restored Church gave direction to the brethren to "... teach one another ... in all things that pertain unto the kingdom of God, that are expedient for you to understand," and then revealed the broad scope of that which pertains to the kingdom by speaking: "Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—" (Ibid., 88:77-79.) The "first laborers in this last kingdom" were admonished to "... seek ... out of the best books words of wisdom"; and to "... become acquainted with all good books, and with languages, tongues and people," "... of history, and of countries and of kingdoms, of laws of God and man, and all this for the salvation of Zion." (Ibid., 88:118; 90:15; 93:53.)

Thus, earnest search in all these legitimate fields of inquiry is encouraged, and may ultimately yield truth. "... to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:29.) How may truth be known? Through the Spirit of the Lord. "... for the Spirit manifesteth truth." (D&C 91:4.) "The Spirit of truth is of God." (Ibid., 88:26.) The most important truths are those which will lead us "unto God." "Every one that hearkeneth to the voice of the Spirit cometh unto God even the Father." (Ibid., 84:46-48.) MDH

Talking about people usually isn't recommended as a worthy pastime, but in this case the typical teens giving helpful hints this month are real conversation pieces!

GARY JENSEN ... son of Reynold and Marion Waldo Jensen ... letterman in football, baseball, and wrestling with two years as state wrestling champ, class offices, and excellent grades to his credit ... Eagle Scout and holder of the Duty to God award.

DIANA SUMMERHAYS ... eighteen-year-old leader among women! ... served as governor of Girls' State, president of high school Girl's Association ... won plaudits in state speech meets, school dramatics, publications, and music circles ... graduated from seminary and genealogy course. Daughter of Bishop and Mrs. C. J. Summerhays.

JUDITH RIDD ... beauty queen, recreational director, scholarship winner ... member of Utah's Teen Traffic Council, youth symphony, fashion board, and recipient of special award as top female student ... loyal church member and daughter of Mr. and Mrs. J. W. Ridd, Jr.

BARBARA RICHARDS ... famous for the cakes she decorates and surprises friends with ... for her art work, clubs, and chorus work at school and efficiency about the house ... enters BYU this fall with special "honors at entrance" award and full scholarship ... Bishop and Mrs. Wayne F. Richards are her parents.

KATHY TSCHAGGENY ... Girls League president with achievement scholastically, socially, and civically ... remembered warmly for her thoughtfulness to young and old ... member of fashion board and folk dancing group and daughter of the Robert Tschaggenys.

TERRY ALLEN ... won, among other awards at graduation this June, the Alfred Sloan National Scholarship to the California Institute of Technology ... commencement speaker and member Model United Nations, key club, and pep band ... active church worker and born in San Fernando to Mr. and Mrs. Lloyd Jay Allen.

MARY ANNE KOLLER ... financially self-sustaining since entering high school and all the while proving outstanding as student leader, musician prize winner, Seminar for Sallies model, and piano teacher to thirteen youngsters ... attends the University of Utah on scholarship ... daughter of Mr. and Mrs. Waldo Koller.

JEFFREY ANDERSON ... sixteen-year-old concertmaster for district youth orchestra which toured to Santa Monica music festival ... among selected high school students chosen for collegiate summer study in math and physics ... student council, athletics, Eagle Scout ... son of Judge and Mrs. Aldon J. Anderson.

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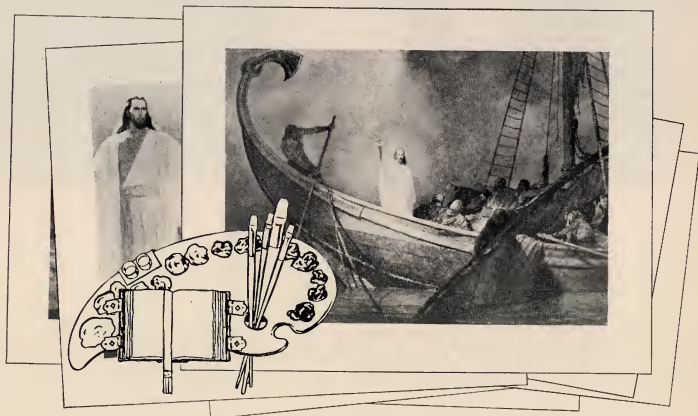
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The Improvement

**E R A**

# ...announcing a thrilling new "Gospel in Art" Program



*Magnificent paintings of the religious events which have deep significance to Latter-day Saints are being created especially for the Era by Arnold Friberg, world-famous LDS artist.*



*Arnold  
Friberg*

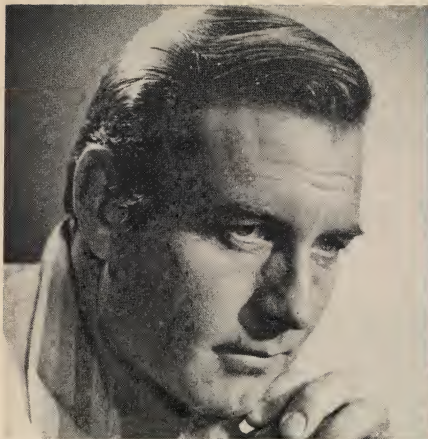
These beautiful and meaningful paintings will be faithfully reproduced as fine art paintings in full color lithography and made available to Improvement Era subscribers. The first one will be ready in November.

These prints will be approximately 15 x 24 inches in size. In addition to being marvelous teaching aids and missionary tools, they are designed for framing and hanging in homes, chapels, or offices. They will be mailed in durable tubes so as to reach you unwrinkled, unfolded.

This is art born out of the knowledge of the restoration of the gospel and interpreted by an artist dedicated to bringing truth into the world through his remarkable talent. "Peace Be Still," a masterfully executed painting of the Savior stilling the storm on Galilee, is the first of the series. To study the painting and contemplate the moment of calm immediately following that divine command is to begin to understand the great power of the priesthood. Herein lies the significance of Elder Friberg's paintings. They are a graphic testimony of the truth.

These prints will cost Improvement Era subscribers only \$2.50 each. More details will be announced later.





# GEORGE MONTGOMERY GOES TO

"So this is Mutual!" George Montgomery surveyed the enthusiastic group and lowered his athletic frame onto a weathered tree trunk.

The Waterton Lakes Park (Canada) MIA was singing "High on the Mountain Top" with fervor, just as if they were not out of breath from the hike up the "Bear Hump" of Mount Crandall.

But George sat musing. It had been a difficult climb—and besides he didn't know the song.

"And your Church supervises activities such as this?"

He was looking with interest at the eighty young adults who sat spellbound as Bob West, the young men's superintendent, compared the benevolence of our wise Father to his majestic creation of the Rocky Mountain grandeur.

This night we were holding Mutual on the top of the "Hump," cradled about halfway up Mount Crandall. We were surrounded with the beauty of nature. Between the towering Rockies spread green-gold lakes, on the surface of which danced magic whitecaps of a million dreams. A breeze stirred the pines that guarded flower-strewn crevasses. But George's gaze turned to the listening group.

"Where did all of these young people come from?"

"They are members of the Church of Jesus Christ of Latter-day Saints and some of their friends. These young people are either visiting or employed for the summer in the park. Their attendance is influenced by the example set by our leaders. All of the executives in the Waterton MIA are outstanding in the Church and community. Bob is a teacher working on

his doctorate. Did you notice how he led the hike up the hill?"

"Yes, I couldn't keep up with him!"

"Then there is Barbara Uibel, our young women's president. She is also a teacher. But the amusing thing about her is that when you go to their home you have to drink out of trophy cups."

George thought for awhile. "But this isn't regular Mutual, is it?"

"No, it isn't." Then I told him of our regular MIA organization as it operates as a church auxiliary, explaining that our Waterton Park MIA was a peculiar setup to meet the needs of a transient group.

"You say that you are affiliated with the Boy Scout organization. My son John David, seven, is looking forward to being a Scout."

This gave me an opportunity to tell him about our Cub Scout and Primary program. I told him that through the church organizations my son Larry had been a Queen Scout, as it is called in Canada in deference to Queen Elizabeth, and attended an International Jamboree.

"I hope my son can be an Eagle Scout, that is the same recognition given across the border, isn't it?"

"Yes."

"Your Church really helps you with all-round training for your young people along with church on Sunday. This is a wonderful atmosphere in which to learn the right way of life. The guidance that they receive in activities such as this makes the difference. My daughter Melissa Ann is thirteen. I hope that she



# MMA

BY E. BETH STANFORD

can grow up in a similar manner."

"After being with us tonight, I hope you will take back a picture of active Mormons."

"That's for sure. I'll probably be stiff tomorrow!"

"But seriously, George, you will always be welcome at our organizations—remember that. In our talks I have told you of our basic LDS philosophy. You know I have never seen you smoke."

"We have to keep fit in my business. My twenty-three years as a star in Hollywood are demanding."

"You have played many roles, but I remember you best as the first Lone Ranger and the Cisco Kid when Hollywood nominated you 'Top Find of the Year.' We were pleased when you won the Gold Award for the best performance on an hour weekly show. You just finished writing, directing, and producing the *Steel Hook*, didn't you?"

"Yes. In the Philippines."

"You and your wife, Dinah Shore, seem to keep your family together."

"We try to have home evenings and spend as much time as possible with our children. But it is difficult in our profession. We need more of what I have seen here tonight. Religion needs to be alive."

As teacher of the correlated group, it was now time for me to give a short lesson on faith which I illustrated with the wonders of nature that were at our fingertips.

Returning to my mossy seat by George, we continued our conversation while the group sang songs of happiness for today and hope for tomorrow.

"Do you give a talk like this every Tuesday night?"

"Yes. I try to give a short lesson which portrays our concepts. This way we try to keep high ideals before our young people who are away from home, perhaps for the first time. Religion has to be part of everyday life or it won't work."

"Do you climb the 'Hump' and hold Mutual up here every week?"

"No. Last week we had a corn roast, and next week we will have a talent night. Most of our members are over eighteen and these activities are particularly adapted to their interest during the holiday season."

"But I understand that age has nothing to do with appetite, right?"

Then George turned his pockets inside out. How they contained eighty chocolate bars I don't know. But they did.

"It has been nice to have you with us tonight. We are glad that you came to Waterton for filming."

The happy young people, munching on their chocolate bars, echoed my thanks.

Then George told us that he had appreciated attending Mutual and that it had been an inspiration to associate with the youth of our Church. His vibrant voice became meditative as he completed his remarks.

From our cradle in the Rockies gay voices lilted and spilled into the velvety night. Below, the lights of the town flickered like jewels drifting into orbit.

Voices hushed in solemnity, awed by the Creator of nature's magnificence. The moon in glory broke over our sanctuary as we bowed our heads in prayer.

## Roots and Wings

(Continued from page 637)

"And should we die before our journey's through, happy day, all is well." This was just a sweet song to me until one evening I saw this song dramatized. It brought the pioneers to life. I saw a man and woman suffering on the plains. They became

my parents, and I was their little girl trudging along at the side of the handcart. I think that night my roots pushed a little more firmly into the ground of my belief and my faith—because of drama. A prophet of God knew the importance of drama in people's lives when he led the pioneers across the plains. President Brigham Young established

almost as soon as they reached Salt Lake Valley a social hall and dramatic society in which young and old could participate. He knew it was necessary for them to walk in other's shoes, to become acquainted with the classics in the theater, if they were to be the refined, cultured people they were expected to be. He always insisted that the standard of the drama be kept high and above reproach, and for over one hundred years this has been the aim of the church drama program.

All young people are dreamers. Who hasn't heard a youngster say, "Let's play like," or "Let's pretend"? We in the world of drama can do so much to make their dreaming and their pretending good, to involve them in fun and at the same time give them elevating and worthwhile experiences.

A few weeks ago, I spent the day at the Juvenile Court and the Detention Home in Salt Lake City. I thought much that day about roots and wings. We interviewed seven or eight youngsters, none of whom had healthy roots of any kind. Some young people have plumbed the depths in delinquency, but their chances seemed mighty slim for ever achieving any heights unless we get into their lives. As I look at young delinquents, I think, "My darlings, when was it your dreams started to fall around your feet, for you did have dreams, you know?" The Mutual program can make "Let's pretend" become realities and happy memories.

We who write radio and television scripts, and dramas for churches and schools, have a marvelous opportunity to help plant good, strong roots in the lives of young people. On Sunday, May 21st, on Chet Huntley's "Time Present" we were shown pictures of hundreds of young students from East Berlin crossing over into West Berlin to see dramatic plays that were being presented, plays in which ideas were planted. Mr. Huntley spoke of the Academy of Arts in West Berlin where forty percent of the students come from East Germany. Each student is told either by word or through drama that his personality can unfold as he wills and that he is the master of his own soul, so to speak. Mr. Huntley said at the end of the show, "West Berlin is a light shining in the

## Balance, moderation, judgment

RICHARD L. EVANS



"Whatever men attempt," said an eminent American, "they seem driven to overdo."<sup>1</sup> It is true that there are extremes and excesses in all directions and endeavors. And again from Dostoevsky we are reminded of the remark of a young man who knew he had little left of mortal life: "I couldn't endure the scurrying, bustling people," he said, "everlastingly dreary, worried and preoccupied, flitting to and fro about me on the pavement."<sup>2</sup> This flitting, scurrying, bustling, busyness in both big and little matters is a picture and impression often sharply seen as one pulls aside and pauses for perspective. Any significant accomplishment requires conviction, concentration, dedication—a kind of all-out effort. But any sincerely successful life also requires balance. And the gift of moderation, judgment, balance, is a great gift. Some plunge and speculate inordinately while some are too timid to venture in any direction. Some scatter their efforts and interests in too many different directions—break their lives into too many little pieces—while some move with such narrowness that they lose the breadth of life, and neglect family, friends, and much else that matters much. Some overdo optimism to the point of not facing facts. Some overdo pessimism to the point of ignoring opportunities. Some live too much on the physical side, too absorbed in exercise and activity; and some are too absorbed within themselves. Some too much desire money, and some are too little concerned about solvency and the practical side. The fact that God gave us minds and spirits, hearts and feelings, as well as physical functioning, must mean that he meant us to be mindful of all sides of ourselves. The fact that he gave us both time and eternity must mean that we should give balance to both, and to all that makes up man—"with prudence and thanksgiving"<sup>3</sup> in all we do, in all we partake of, in every act and utterance. We must specialize and concentrate to the point of being effective and efficient, but not to the point of starving any side of ourselves. We should avoid excesses and obsessions, avoid overdoing in any direction. "Whatever men attempt, they seem driven to overdo."<sup>1</sup> We ought earnestly to come closer to balance, to solvency and soundness, to happiness and good health, and to pause long enough to appraise what is most lastingly important.

<sup>1</sup>Bernard Baruch.

<sup>2</sup>Fyodor Dostoevsky, *The Idiot*.

<sup>3</sup>D&C 89:11.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, July 9, 1961. Copyright 1961.



darkness to the east, and that darkness cannot comprehend it." Some who are in the darkness must be comprehending it, for are not many of the people behind the iron curtain walking away never to return to East Germany? We truly can be shining lights in the darkness, and we can help our young to comprehend that light.

Our daughter told me of a conversation with one of her little boy's playmates. "Is fishing with minnows 'chumping'?" he asked. My daughter looked a little nonplussed, and her little boy's playmate enlightened her. "Chumping means that it is against the law." She then discovered that the boys had had a lengthy discussion on what was right and wrong in the world of fishing, and one of the little fellows had said that where he came from, his folk and his grandparents all fished with minnows, so it couldn't be wrong or against the law. It really was, but he was learning to adjust to the public even though his sweet child's spirit wanted to do the right things and seemed naturally to know that what his elders did was wrong.

If parents and grandparents set wrong standards, then our job is just that much bigger. To see a man of true integrity is a real spiritual experience. Who was it said, "I would rather see a sermon than hear one any day"? Too many boys and girls have had the unhappy experience of driving with their peers before they are old enough to drive themselves—then, following in these footsteps, they take advantage of traffic rules, overpark, park in "no parking" zones, speed—do all the things in the book because the example has been set early in their lives. Yet, I personally know of some youngsters who, because of good school driver programs, excellent TV and radio shows aimed at proper driving practices, are turning out to be much safer and better, more honest drivers than their elders. A mid-teen on the New York Times forum held recently said, "Children must be taught moral values, faith in God, and the difference between right and wrong." Drama is such a natural vehicle to make all these points!

One leader told us about having what she called a little "odd ball" in her class who never seemed to amount to anything or to do anything. The teacher decided she

would take a chance and put her in as lead in a play. Everyone told her how silly she was. This good leader took the young girl to her home, taught her how to stand, to sit, to walk, and to talk—how to fix her hair, even made her a pretty dress for her performance. The little girl came up to her teacher after the performance and said, "You know, this is the first time I have been made to look glamorous, and I just love you for doing it! My mother and father are separated, but they both came to see me tonight, and I think maybe they'll get together." We would wish for still more thousands of dedicated, devoted leaders like this. And we would charge them that they have precious lives

—  
**EYES OF YOUTH**  
BY GRACE BARKER WILSON

*A challenge flung across a room,  
To earth, to sky, to running streams:  
O never change to midnight gloom  
The eyes of youth a-flame with dreams!*

—

in their care and that everything they do may become more important than what they say.

On the recent CBS "20th Century" presentation on present difficulties in Japan, the statement was made that the conflict between the old East Japan and the new West Japan has left this generation spiritual orphans. Their conflict seems to be between their Eastern belief in Buddha and the Western materialism which is being flaunted on all sides with very little spirituality being exhibited. Too many have forgotten God and worship gold. The young of Japan are pulling away from home and family traditions, and they are floundering in unrest, unhappiness, and unbelief. Has this been Christianity's gift to the East? I think not, but because of a few, many are confused.

We need to exert all our energy through every means toward helping our young have the faith, the honesty, and the integrity of many of their great forebears. Surely there has been dishonesty through the ages. There has been a fight between spirituality and materialism

since the beginning of time. There have been and always will be those who would get much for nothing. But statistics tell us that today there are three times as many of these people as there were in the former generation. And tell me, what does history prove? History proves that the peace that passeth understanding is in the hearts of good men, regardless of what is going on in the world, and it is there because those men have a firm foundation in spiritual values. They are wise men, compassionate men.

We must teach the majesty and importance of the individual soul by supplying experiences through our drama program, whether writing, teaching, directing—whatever—that will prove the deep, abiding peace that comes from having a spiritual anchor.

We have stated our problem: materialism versus spirituality. Money is important, but it will not buy happiness.

And now the solution: to resolve firmly that each of us who has anything to do with our youth will actively, unceasingly, eternally be found in their service, seeking ways to upgrade the individual through what we say, what we think, and what we do, for we know, with Cicero, that what our children feel from us is more important than what we say! If we do our work well, make good realistic plans; if we follow through on that planning, our young will have happy, happy memories. Richard L. Evans has said, "We live with memories. Memories are for what *was* to what *will be*. . . . We must be willing to make new good memories for the future; more to tie us to life now, more faith for the future and more memories to sustain us."

Through us, our young folk must learn of their Master. Through us, integrity must be born anew. Through us, the very young of our nation must be helped to know the difference between right and wrong, between truth and falsehood. Because of us and our work, our young must dare to be good, clean, and honest. Their roots must be firmly planted in the firm soil of spirituality. Then their tomorrows will find them winging toward unimagined achievements, and our youth of the "noble birthright" will become kings and queens in our Father's kingdom.

## Education and Eternal Progression

(Continued from page 643)

magnify our strengths and talents.

The following quotation from Brigham Young is one which should give encouragement to all:

"One scholar in a school may far outstrip the rest; but give them sufficient time, and they can learn what

the quick, bright scholar has learned so easily and quickly. If we are capacitated to learn one thing today, we can learn another tomorrow. It is the height of folly to say that a man can only learn so much and no more. The further literary men advance in their studies, the more they discern there is to learn and the more anxious they are to learn." (*Discourses of Brigham Young*, 1943 ed., p. 250.)

## Eliminating the insignificant

RICHARD L. EVANS



Last week we spoke of balance, moderation, judgment; of avoiding extremes, excesses, and obsessions, and cited the words of a sentence which said: "Whatever men attempt, they seem driven to overdo." A sequel to these thoughts suggests a phrase from a significant source: "Elimination of the insignificant."<sup>2</sup> Time is *limited* and the things that would take our time are *limitless*—and we need to be more selective in our choices, more discriminating as to trivia, more attentive to the things that mean the most—because we never have time to do all we want to do or ought to do. As John Burroughs said: "I still find each day too short for all the thoughts I want to think, all the walks I want to take, all the books I want to read, and all the friends I want to see."<sup>3</sup> And besides all the things that press us for the present, yet still we must take time to pause, to plan, to think somewhat for the future. When we are shooting at a moving target, we must shoot ahead if we are to hit it. If we are always merely trying to meet the immediate moment, we only see things as they are, partly or altogether past. Seneca said it in this sentence many centuries ago: "... Even if we paid strict attention, life would soon get ahead of us; but as we are now, life finds us lingering and passes us by as if it belonged to another, and though it ends on the final day, it perishes *every* day."<sup>4</sup> We have to have time to think, to reflect, to appraise the past, to explore beyond the present, to plan the future. "There must be," as Massillon said, "a certain desire of improvement and of acquiring instruction; a serious turn of mind, opposed to everything frivolous; a habit of retirement and reflection; a methodical arrangement of life. . . ." And the faster the pace and the greater the pressure, the more we need solid foundations, the more we need our roots down deep. We have to live thoughtfully, to be discriminating as to everything that takes our time—and we must in some measure eliminate the insignificant, the inconsequential, and not let our lives be broken into little pieces that get lost along the way, but live so that we can see a pattern, a plan, a purpose, and make every motion, every moment more meaningful.

<sup>1</sup>Bernard Baruch.

<sup>2</sup>Dr. Henry T. Heald, President, The Ford Foundation.

<sup>3</sup>John Burroughs.

<sup>4</sup>Seneca, *On Sophistical Argumentation*.

<sup>5</sup>Jean Baptiste Massillon, *Spirit of the Ministry*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, July 16, 1961. Copyright 1961.

It should also be remembered that man has an *obligation* to learn. Each individual will be judged and meted according to his own efforts to obtain knowledge and wisdom. For the sake of proper evaluation, let us divide the areas of learning into two classifications:

1. The gospel, encompassing the principles and doctrines of the Church.

2. The knowledge of temporal things, including such areas as medicine, mathematics, history, or psychology, etc.

The study of God and his laws will give us our greatest reward and advancement. We should remember that even the elements of truth found in item number two have emanated from God because all things were created by him; the laws and principles which govern all things come from the Lord, and man merely discovers their existence. The Lord has designed that we learn about *all* things; about the heavens and the earth, things that are in them and on them and above them. Let us examine just a few modern-day revelations from the Lord regarding this matter:

"And as all have *not* faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

Another revelation says:

"And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people." (*Ibid.*, 90:15.)

One of the most compelling revelations on education follows:

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—That ye may be prepared in all things when I shall send you again to magnify the calling wherewith I have called you,

and the mission with which I have commissioned you." (Ibid., 88:78-80.)

We have an obligation, then, to continue our study, to increase in knowledge, and to obtain wisdom. We should learn both about the things of God and about the things pertaining to this world. After having accumulated knowledge, we should use that knowledge for the good of mankind and in accordance with the plans of heaven. Brigham Young made the following statement:

*"It is our privilege and our duty to search all things upon the face of the earth, and learn what there is for man to enjoy, what God has ordained for the benefit and happiness of mankind, and then make use of it without sinning against him."* (Discourses of Brigham Young, 1943 ed., p. 254.)

In this sphere of existence we can use the knowledge and intelligence that we receive to help build up and beautify the kingdom of God here upon the earth.

Under the inspiration of the Lord, the Church has developed the means whereby its members can obtain the needed training and learning. This is done first through our regular church organizations—the priesthood quorums, the auxiliaries, institutes of religion and seminaries, and church worship services. Within these structures we find the opportunity to gain experience in leadership, to participate in group discussion, and to learn from inspired and learned men and women. Also, the missionary service of the Church may be considered as a valuable learning experience as it provides thousands of young people with the opportunity to broaden their knowledge of cultures, people, and languages through their service and travel in many areas of the world.

In addition to these, the Church has also established a system to aid members in their implementation of a formal education. In this system, we find elementary and secondary schools, junior colleges, and Brigham Young University. Further, BYU has established a continuing education system known as the Adult Education and Extension Service which provides for greater learning experiences and educational opportunities through correspondence courses, publications, travel

classes, leadership programs, regular credit and non credit course work, and audio-visual services—all helping to make the Church education program an all-inclusive program.

As long as we are obedient to the principles of the gospel and the laws of God and strive diligently to improve upon that which he has given, he will add to our learning and our knowledge. Members of the Church of Jesus Christ of Latter-day Saints have also been given the greatest aid to learning the world has ever known. In general, we learn by experience, by examples, by the teachings of learned individuals—all of this coupled with

#### SUMMER IS GONE BY EDNA DAY

*Wild geese are arrowing;  
Sunlight is narrowing;  
Summer is gone.*

*Fall dons her calico;  
Leaves on the maples glow;  
Ripe corn stands row-on-row;  
Summer is gone.*

*Squirrels in hollow trees,  
Ground hogs and honey bees  
Hasten her on.  
Nature says, "Quiet, please!"  
Summer is gone.*

work on our part. But we have the greatest teacher of all, for we have the Holy Ghost.

If the Latter-day Saints would live their religion and be in tune with the Spirit of God, our sons and daughters would be the most knowledgeable and educated in the entire world. The Holy Ghost would reveal the truth of all things unto them. It has been shown that this is the reason for the wisdom and intelligence possessed by such early leaders in the Church as Joseph Smith, Brigham Young, and Orson Pratt. These men had no extensive formal schooling, but they surpassed their contemporaries in obtaining true knowledge.

Thus, every member of the Church has an obligation to continue to be educated, for it is coupled with man's

eternal progression. No one should become discouraged and lethargic, thinking there is a limit to his ability or intelligence. For if we are faithful and make an effort to learn, the Lord has promised to reward our labors. We will receive a wealth of wisdom and understanding. A man cannot be a slothful servant and receive rewards. We set our own limitations. Education is an eternal process. Brigham Young touches upon this subject in the following quotation:

*"We shall never see the time when we shall not need to be taught, nor when there will not be an object to be gained. I never expect to see the time that there will not be a superior power and a superior knowledge, and, consequently, incitements to further progress and further improvements."* (Discourses of Brigham Young, 1943 ed., p. 248.)

In addition, Brigham Young said the following:

*"This people have embraced the philosophy of eternal lives, and in view of this we should cease to be children and become philosophers, understanding our own existence, its purpose and intimate design, then our days will not become a blank through ignorance, but every day will bring with it its useful and profitable employment. God has placed us here, given us the ability we possess, and supplied the means upon which we can operate to produce social, national, and eternal happiness."* (Ibid., p. 245.)

The religion of the Latter-day Saints encompasses all truth. It is not confined to any time or sphere or date but is designed to present opportunities whereby the children of God can learn by experience and develop their inherited attributes, all combining to make them intelligent beings who possess the wisdom and capacity to govern with power and glory on the right hand of God. Continuing education is a vital link in eternal progression. Our learning, understanding, knowledge, and faith are those valuable possessions we take with us. We should make every effort to improve our minds through a process of continuing education. We should be humble and teachable, remembering that the mere acquisition of knowledge is not our goal, but that we must develop wisdom and righteousness so we can use this power in glorifying God and strengthening his kingdom.



## Calling All Girls

(Continued from page 649)

cause, the teacher and the class enlistment committee will find it, and then because they love each girl, they will continue in every way to show their love for her, their real desire to have her as one of the group. Sometimes in order to get

her to come they enlist the help of others—for instance, the drama director to “call” her for a special part in a play or roadshow. Sometimes it is the sports director who just has to have another member on the softball team.

One state Young Women’s president wrote: “A second-year Beehive girl who had been completely inactive moved into our ward. She

just showed no interest in church participation whatsoever no matter how we tried to interest her. Then came summer and softball. That she understood and wanted, and she never missed practices or games. This developed more friendliness on her part towards the girls and leaders (all of whom went out of their way to be friendly with her). Then the meetings took hold and she began attending all of them regularly. Again her parents moved from the ward. But at the time she was well on her way to earning an individual award, and the ward YWMA president made it a point to contact the president in the area to which the girl moved. The ward YWMA officers picked right up where she left off and she is continuing her excellent record in attendance at meetings. This would have been impossible without the added incentive produced by the Girls’ Program—she most likely would have come and gone as she wished and ended up not coming at all.”

This is another strong phase of the Girls’ Program—the record keeping and the keeping track of the girls no matter where they go. Girls do not get “lost” when they move to another city, because under this program, the YW officers in the closest ward to the girl are notified of her presence. With the proper follow-through not even a week elapses without her being put on the new rolls.

At the beginning of the summer the general YWMA offices in Salt Lake City received a long distance phone call from a father. He gave the itinerary of a vacation trip which he and his family would be enjoying for the next month, and then asked the names and addresses of wards in each place they would stay. “For,” he said, “I wouldn’t be able to get my girls to take the trip with me if I didn’t guarantee that they could attend Mutual, Sacrament meeting, and Sunday School wherever we are.” And so, because two girls wanted to attend their meetings, an entire family would also attend, even while on vacation.

Once a month the bishopric in each ward holds a meeting with the YWMA presidency, secretaries, and age-group leaders. During this meeting the percentages of the past month are compared with the

(Continued on page 662)

## To those now married—and those about to be . . .

RICHARD L. EVANS



The subject we would briefly now consider is especially appropriate to a month of many marriages, but it is also a subject for all seasons. The poets, in the gift that God has given them, have written long of love and loveliness, in lines that long and often have been quoted, in songs that long and often have been sung, in sentiment which gives a lift and loveliness to life. But sentiment cannot, does not, forever endure, unless there be behind it some real substance, and what the poets have portrayed would perish without some basic qualities of character—qualities that include kindness and consideration, the willingness to give and take, to adjust, to talk things out with a gentle open frankness, free from sarcasm, free from cruel and stinging criticism, with a fair and forthright facing of the facts. Marriage requires the qualities of patience, of temperance, and of moderation; of faith and forbearance. It requires a willingness to work, to wait, a willingness to honor obligations. It requires also a special kind of respect: respect of self, respect for one another; respect for feelings, for convictions; respect for sacred things, and a prayerful approach to problems. It would be difficult to imagine the loveliness of love’s enduring without real respect. No marriage—no life—is free from problems. Always there are adjustments to make, things to work out, need for understanding. But in this most important and complete commitment, including the closeness of two people, including all the future, including the future of the family, marriage must be deeply, everlastingly enduring, and permanence and compatibility are worth working for, worth living for, worth cultivating the essential qualities of character. Thomas Carlyle has given us a sentence that we would share with those newly married, with those long married, with those who will be sometime, with those who are about to be: “Courage”; he said, “and be true to one another!”<sup>1</sup> What a stirring, briefly stated standard, what a great source of safety! Respect, kindly frankness, patience, temperance, honor, encouragement—and surely not forgetting the need for unity of purpose and for common convictions: with these, the language of the poets may live to have much meaning. Have faith and courage, “and be true to one another!”<sup>1</sup>—and avoid the scars, the senseless costly separations, the deep cruel hurts of the heart.

<sup>1</sup>Reminiscences of Thomas Carlyle.

<sup>2</sup>“The Spoken Word,” from Temple Square presented over KSL and the Columbia Broadcasting System, June 25, 1961. Copyright 1961.



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(Continued from page 660)

previous month and also with the year before. This shows whether the program is succeeding. Sometimes even in wards with the highest percentages, there are often one or two girls who are not attending as they should. To these girls special attention is given. When the class leader reports what has been done to try and interest the girl in the Church and its activities, other suggestions are made and other people assigned to see what they can do to help. Sometimes it is the bishop or one of his counselors who finally succeeds in bringing the girl into activity. Such meetings make everyone more aware of the individual girls and their needs both spiritual and temporal. It also adds to the girls' feeling of importance.

The story is told of three little girls, two of whose mothers always called them in when it began to get dusk. The one girl was never called in but left to come when she wanted to. Years after she confided to the other two girls that she wanted more than anything else, as she was growing up, to have her mother call her in, too, so that she would know she loved her as the other girls' mothers did.

The Girls' Program is like a mother and her love for her girl. Everyone has a more personal interest in every girl. She is often "called" away from undesirable activities and friends and helped to enjoy church activities and the right kind of friends. Understanding "mothers" and "sisters" put their arms around her to love her, comfort her, encourage her. They help her to stay closer to the Church and to live the gospel. They enjoy with her the training which helps her to become a better woman, a better member of the Church, a leader in his kingdom.

As one MIA leader has said: "The Girls' Program is invaluable. It has helped to develop testimonies, reactivate inactive girls, set ideals and goals, kept parents aware of the needs of the young people, provided wholesome recreation and entertainment, helped the growth and development of young personalities, and basic and most important of all, has given our girls a solid foundation of the gospel."

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*Sharing the Gospel in MIA*

(Continued from page 645)

"Can we play?"

"Let's find out!"

The sports director welcomed the non-Mormon girls and explained the eligibility requirements to them. They wanted to play the game that had been described as so much fun. Play they did, and they helped win the stake tournament, and their team went into division play. They won the games there, too. At the end of the game, in the excitement and noise of winning, these girls brought their mother up to meet the ward and stake sports directors. After acknowledging the introductions, the mother said: "Where can I learn more about a church that provides such recreation for my daughters and teaches them such high standards?"

An appointment was made that night for the stake missionaries to visit the mother and her girls. Today, in northern California, the mother and both daughters are active, happy, members of the Church that teaches high standards, while providing recreation for the young.

• • •

In Salt Lake City a Cleaner with a slight physical handicap was not coming to the meetings. A leader came for her, encouraged her to play on the girls' basketball team. The girl became happy, found her self-confidence to the point that her physical handicap didn't seem to bother her any more.

• • •

The Young Men's Mutual Improvement Association has a similar program. Here is what some of the young boys have written:

"I've played on several athletic teams, but I've found that there is something different in Mutual basketball. Our team played better, and we had more fun when we were trying for the sportsmanship trophy in the tournament. . . . This is a wonderful program, and I'm grateful to the Church leaders for making it possible."

That is from southern Utah. And from the Pacific northwest:

"I go to a Catholic school, date a Mormon girl, and am a member of the Presbyterian Church. I got acquainted with the Mormon religion through a well-organized Boy Scout

(Concluded on page 666)



# LET'S SERVE A PERMA-PAK DINNER



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With the simplest purchase discounts, the total cost of the food itself is substantially less than 40¢ per plate.

Perma-Pak dinners are ideal for Relief Society Work and Business Meetings; Civil Defense workers; Priesthood parties; Ward and Stake dinners; Ward and Stake Welfare Committee meetings; Service Clubs; Hiking Clubs; Young-Married groups of MIA; Storage Clubs; Family Reunions; Company Parties, etc.

Interest in such dinners is always keen, and the remark heard almost invariably is, "I've heard this tasted good, but I had no idea it was so delicious!"

Yes, folks, let's serve a Perma-Pak dinner. It's fun!

\*Meat loaf recipe requires adding 5 lbs. regular ground beef for each 25-serving package.

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Once having achieved the healthful, youthful figure you desire, you will want to hold your weight at that point by continuing with one Sure Meal serving daily plus two calorie-controlled regular meals. Then on occasion, should you gain a few pounds, you simply return to two Sure Meal servings a day for a few days.

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(Continued from page 664)

program. I have played three years on the ward basketball team. The association with these wonderful fellows has brought me closer to God . . . I am not a member of the Church (yet) . . ."

• • •

So it goes. The YVMIA program averages about 1.75 baptisms a stake each year, with some 1,500 to 2,000 re-activations reported as a Church. While the YVMIA has no statistics readily available, it is believed that the yield in their program is very similar.

• • •

"Remember the worth of souls is great in the sight of God; . . .

"And if it so be that you should labor all your days . . . and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:10, 15-16.)

• • •

Last evening Stephen Michael and I stood by the side of the road watching the youths go down the street to Mutual. How happy they were, As President Stephen L. Richards once said: "One of the blessings we receive in doing the will of the Father is that we find great joy in doing it."

—

## The Gentle Reflections of Karen Louise

(Continued from page 634)

they're all I've got and I'm sure they think they're doing their best.

If I can live through a few more months of "pat-a-caking," I may start teaching them to talk. (The gibberish they fire at me now is positively infantile.)

And if I can once teach them to talk intelligently, I can start out in earnest with a more advanced training program.

Why, they might end up as grandparen'ts who don't "peek-a-bool!" Who knows?

Anyway, I'm staying.



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## Lonesome House

(Continued from page 639)

after we have a decent place for a son or daughter."

If the remarks were intended insinuations, they just never struck home, for Judy and I were happy and content. Somehow, formula troubles, vaccinations, and measles

keep a fellow pretty clear of grievances with friends. Besides, I keep out of a lot of trouble with my art—poor man's art, that is. True to Navy tradition, I paint everything—Judy has pink closet doors with yellow interiors!

We are buying a five-room house; not in such a pretentious neighborhood, to be sure, but the youngsters have a fenced-in yard, swing, and

sand pile, and there's room for a garden.

And you know, lots of times when I should have been working on Lesson III of my Home Course in TV, I'd find myself lashed to a clothesline post by three midget "cowboys." The strangest part is that I'm the most agreeable rustler in these parts!

Well, we owned an old model car, so today we were off to inspect our friends' new "baby." It was a dream and no mistake! When we drove up, Helen and Walt were sitting on their kingdom's top step, dressed in white tennis togs. You've seen these cool, posed magazine pictures—well, we were right there in the midst of the real thing. They languidly sauntered down to meet us, deploring the heat after a fast game, and all the while, we practically swooned in the magnificent shade.

Our three musketeers immediately began an inventory of the spacious lawn, and came back from time to time whooping about new discoveries. Now and then, they'd throw their red canvas shoes in wild abandon, and leap crazily through the air, falling onto the deep grass like three dead ducks. They gave the impression of having been recently released from jail, and it made me half mad; after all, we had beautiful grass at home!

The actual tour of the house was a lesson in modern design. It was true; Walt and Helen had spared no detail in any of the nine lovely rooms. I had to forcibly drag Judy away from the immaculately shining kitchen, and I must admit, I had a yen to linger in Walt's beautifully equipped dark room. Judy just sputtered when she saw the upstairs sewing room, which Helen casually mentioned could be used as a nursery someday.

Those three upstairs bedrooms were an invitation to snore away the rest of the day. That idea soon vanished, however; the little "villain trio" began a systematic plan of slamming sliding closet doors, and I had to break that up. Anyway, I must say I was relieved when Helen asked all of us to come downstairs to eat lunch.

The cool, quiet dining alcove subdued the rascals, and not one elbow leaned on the misty green tablecloth.

It was during the meal though, that Helen gave her first hint of annoyance. It seemed she was

(Continued on page 670)



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(Continued from page 668)

lamenting something to do, now that everything was installed and in order. Judy nearly choked, but after a quick glance at me, she demurely dropped her dark eyes and raved about the creamed chicken.

Later, while the girls cleaned up the dishes, and the boys, with full tummies, snoozed on the grass, Walt confided to me reluctantly, that all was not serene. With everything

conveniently at Helen's fingertips, she could still start a pointless argument about a dozen pesky things. As we sat together on the front steps in the autumn afternoon, Helen's face grew suddenly hard and slightly pink.

The smallest of our trio, little Tom, laboriously puffed up the steps clutching triumphantly one prized salmon gladiolus blossom. Helen, in utter disregard of her

dignity, shrieked in a tone which matched her icy blue skirt.

His mother caught Tom and, Navy style, I applied corrective treatment to the seat of the trouble, but secretly, I had a rather tired arm that day. Judy said something about putting the flower in water in the kitchen and made a hasty departure with little Tom. I rounded up the other two, and when Judy came back with the condemned, Walt roared with foolish laughter and made a loud apology saying one little blossom wouldn't change the looks of Helen's immense flower garden. But from her coolness, I had an idea poor Walt would be smoothing things over half the night.

Our visit came to an end about that hour.

I remember I kept thinking with great relief how wise Judy's advice

#### SEPTEMBER

BY LALIA MITCHELL THORNTON

*Before the wild geese wedges pass,  
Before brown puff balls drift and  
soar,*

*Across the sere and brittle grass,  
The heavy fog clouds fall once more.  
Before the crickets call at night,  
Or milkweed rovers spread a wing,  
Before the thistle pods are white,  
Or autumn winds begin to sing,  
September beautiful, serene,  
A royal goddess earthward bends—  
An ever welcome in-between:  
God's benison as summer ends.*

had been earlier in the morning. The boys had wanted to bring "Faultless" the pup. Oh, that would have been murder!

I guess Jimmy, our six-year-old, summed it all up on the drive home. He growled over the top of the front seat.

"Gee whiz! Their ol' house didn't seem like nobody lived in it. It was just like that time we went through that model house an' couldn't touch nothin'!"

Four-year-old Paul wasn't to be silent, either. He shoved Jimmy out of the limelight and spoke his piece:



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"Where wuz their boys, too? An' they didn't have even a pup. I'm goin' to feed 'Faultless' a big dish of slush when we're home, too!"

Little Tom roused enough in Judy's arms to echo Paul's last words:

"Slush, too!"

I had to blame Judy for that word; she always says it describes dog food.

Judy had been strangely quiet all the way home, and for once I didn't have a talking streak.

When we reached home, it was dark, and I half sprawled over an upset tricycle.

While the boys noisily gulped milk, toast, and peaches, I put the car away, and fed "Faultless" his slush out in his little purple house. The boys wanted him to come in and romp, but I banned that. I guess I could explain the reason to myself; I just felt "growly" inside because I'd seen so many of my best friend's accomplishments that day. He had given Helen so much!

I was miserable as I swabbed out the bathroom after three splashy baths.

I found Judy in her yellow duster, sitting very still in our one big chair, hands locked around her knees, her long, dark hair combed out from its chignon. On the table sat a plate of ham sandwiches, mustard, cold milk, and a giant slab of my favorite coconut cream pie. I wasn't irked any more.

I slid down on the floor beside her chair and clicked our cherished lamp on "low," remarking in a guilty way,

"Sorry, sweet, for being old Grandpa Grouch, and thanks for the lunch. I can see where I'm pretty slow in the fortune department. Suppose you'll be dreaming for weeks about that freezer—not to mention the dishwasher an'—"

Judy moved her knees quickly, suddenly she was on her feet.

The big old harvest moon looked right in at us completely unashamed. Judy took quick steps to our big window and stood before it. She bent her head a trifle, but in a second, she held her head up in a proud, almost queenly way and answered me:

"Helen can have her beautiful palace that no one lives in. I'll just keep my little house and husband and boys—and I'll love everyone and everything just as it is. I don't want

a lonesome house!"

My Judy is sensational when she's angry!

I jumped up and caught her before she turned to go and held her close while a tear slipped down her cheek. The sweet fragrance of pink phlox outside our door mingled with the clean scent of freshly washed curtains close to our faces. My heart was at rest.

I had felt inferior and somewhat

of a failure all day out at Walt's place, but now I was king in my own home. I couldn't explain to Judy about all of these thoughts, but her loyalty and acceptance of me as I was, made me feel like Atlas the strong man. These were the treasures a man craved from the woman he loved.

And if I turned my head just right, I could get a glimpse of the coconut pie out of the corner of my eye.



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3						\$2,147.66	1,879.21
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5					\$2,024.11	1,799.21	1,574.31
6			\$2,043.82	1,839.44	1,635.06	1,430.68	1,226.29
7			1,846.61	1,661.95	1,477.29	1,292.62	1,107.96
8			1,657.05	1,491.34	1,325.64	1,159.93	994.23
9		\$2,212.28	1,474.85	1,327.37	1,179.88	1,032.40	884.91
10		1,949.59	1,299.73	1,169.75	1,039.78	909.81	779.84
11	\$2,262.81	1,697.11	1,131.40	1,018.26	905.12	791.98	678.84
12	1,939.24	1,454.43	969.62	872.66	775.69	678.73	581.77
13	\$2,035.28	1,628.23	1,221.17	814.11	732.70	651.29	569.88
14	1,661.62	1,329.30	996.97	664.65	598.18	531.72	465.25
15	1,302.47	1,041.97	781.48	520.99	468.89	416.79	364.69
16	957.26	765.81	574.35	382.90	344.61	306.32	268.03
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## MIA in the Missions

(Continued from page 641)

an LDS Scout co-ordinator that "one boy interested in scouting and one man interested in boys gives a branch the nucleus of a Scout troop."

Of three LDS boys of scouting age in the branch, President Jess found only one interested in the program. After a fruitless search for a leader, he concluded that if there was to be a Scout program then the branch president (himself) would have to be the Scoutmaster. Once every month the Scout and his leader took an overnight trip; come rain, shine, or snow.

Soon the other two boys were deeply interested and joined the "troop." Then nonmember boys began to ask if they could join. By the end of a year, the troop had expanded to include twenty-three Scouts. And the gospel is now being taught to the twenty nonmembers and their parents.

In the Northwestern States Mission, 360 converts were baptized in the month of April 1961. Of these, 269 were between the ages of twelve and nineteen. In this mission, also, many young people have been brought into the Church through the doors of MIA.

In a branch in the northwest, a young lady who received an invitation to a Gold and Green Ball was so surprised at the friendliness and fun of the occasion that she became determined to learn more about the Mormons. She began to attend firesides and Mutual and to study the gospel. She was finally baptized.

Another young lady in the same mission was invited to go to MIA with a close friend at a time when casting for a one-act play was in progress. The girl became deeply interested and got the lead part. After attending MIA for a while she turned to the friend who had invited her to Mutual and asked, "Cheri, how can I be baptized and join the Church?" The missionaries began meeting with her and baptized her last April.

In Vienna, Austria, elders discovered that teens spent their summer evenings attending movies or in *spazieren* (walking). Daytime tracting brought them into contact with few young people because Austrian

youth are all either in school or working.

The youth of the MIA and the elders in Vienna decided to appeal to the Austrian people's love of good music and oratory and scattered invitations to an MIA music and speech "youth program" throughout the city. After the program, the leaders mingled with the visitors while enjoying a light buffet snack

## STEP BY STEP

BY EVA WILLES WANGSGAARD

*I watched while Summer went—in  
sheaves,  
On southbound wings, with restless  
leaves.  
I heard her lagging steps retreat  
In high school boys' returning feet.  
Kimono-clad, she spread full span  
Her pheasant-feathered geisha fan.  
Chrysanthemums shook out their  
fringed,  
Bright kerchiefs, pungent, autumn-  
tinged.  
A tall wind swept her off her feet,  
And they went tangoing down the  
street.  
So light her step! How could it  
make  
So deep a print? So old an ache?*

and thus obtained referrals and appointments. Five baptisms resulted from contacts made at the first MIA program.

MIA groups in other areas of the world also provide valuable service and enjoyable entertainment for tourists and the local populations. As Matson Line ships dock at Papeete, Tahiti (French Polynesian Mission), on their regular South Sea Islands cruise, an LDS choir of some forty voices perform on board for the passengers. Other youngsters dance both Hawaiian and Tahitian dances, grandmothers delight audiences with their lively *Aparima*



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(hand dancing), and men sing *Himene Tarava* (old legends, genealogies, and Bible stories).

In the Callao Branch in Peru, missionaries provide a service to the people in teaching English. Peru is a land where there are few public schools, and private school education is expensive. The elders hold an adult class, a class for young girls, and a class for Scouts each week at their regular MIA meeting. Classes are followed by an activity.

In most missions throughout the Church, an annual MIA "youth conference" is held. To these functions the Saints gather with their friends for three or four days of fun, study of gospel truths, and testimony bearing. They sing, talk, and play together in an atmosphere of happiness and unity.

In New Zealand, a semiannual *Hui Tau* is culminated with a cultural arts festival of Maori music and dancing. This is a climax to MIA study of Maori culture in many of the mission's branches. This year, in South Africa, the mission reported a record MIA youth conference attendance. Over 700 people attended a four-day Easter weekend MIA youth conference. This was climaxed by an Easter cantata.

Over 600 members and friends attended the Northern Mexican Mission annual conference last year. Following a pattern set at youth conferences throughout the Church, the districts brought their finalists in dance, music, speech, drama, girl's volleyball, and boy's basketball for mission playoffs.

At the combined British missions' youth conference at Filey, Yorkshire, last year, over 2,000 Church members and friends attended a three-day conclave at which tennis and swimming were added to the activity program. Most of the other missions in the Church could make similar reports of success in conducting their youth conferences.

In May this year a precedent was set by the general board of the MIA in that members of both the superintendency of the YMMIA and the presidency of the YWMIA had the opportunity of visiting some of the foreign missions in the Church and of attending youth conferences in those areas.

General Superintendent Joseph T. Bentley and Assistant Secretary Charles E. Mitchener, Jr., together with General President Bertha

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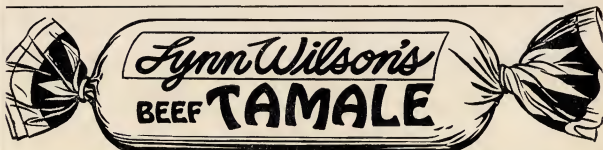
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**DIRECT SHOPPER** 

Pages 690-691

S. Reeder and Secretary-Treasurer Helena W. Larson, visited a number of stakes and missions in Europe.

While in the British Isles, they attended a youth conference of the North British Mission and the Manchester and Leeds stakes at Prestatyn, Wales. Sisters Reeder and Larson then attended a three-day youth conference at Tampere, Finland, where over 1,000 people were present.<sup>o</sup> At this conference, forty-two girls received individual awards. Fourteen awards were for 100 percent attendance at Sacramento, Sunday School, and MIA meetings. Sister Reeder also presented a young Finnish woman with her Golden Cleaner award. This was the second person to earn this award in this mission. During the conference, the MIA comedy *Courtin' Time* was presented. It had been translated into Finnish just eight weeks prior to Sister Reeder's visit.

While Sisters Reeder and Larson were in Finland, Brothers Bentley and Mitchener attended a youth conference of the British Mission and the London and Leicester stakes at Minster on the Isle of Sheppey. Over 700 people attended this conference.

Last year, YWMIA Activity Counselor Sister LaRue Longden (while accompanying her husband, Elder John Longden, Assistant to the Council of the Twelve) had the opportunity of visiting Tahiti, Tonga, Samoa, Australia, and New Zealand. While this tour was taken as the wife of a General Authority, Sister Longden was able to observe how MIA was being handled in these areas.

While there are many areas of the Church that have yet to be blessed by the presence of general board members, missions throughout the world are forging ahead and using MIA as an effective tool in the proselyting and fellowshiping program of the Church. The list of missions and their activities and accomplishments is a long and impressive one. Each can report cases of conversion and reactivity through MIA. From Hong Kong to Berlin, Melbourne to Tokyo, or Anchorage to beyond Rio de Janeiro, MIA is assisting in the upbuilding of God's kingdom on earth.

<sup>o</sup>The Finnish Mission has only 1,800 Church members.



## The Great Cause of MIA

(Continued from page 627)

effect upon the audience. To young people especially, a well-written, well-enacted play is not only a "mirror" of nature—it is reality itself; and formative impressions are made for good or ill.

The drama is a very important phase of the MIA. It is entertaining, contributes to social refinement and to educational development. It should create a taste for the best and highest in literature and in life.

In one of our revelations, the Lord has said that the song of the righteous is a prayer to our Father in heaven. (See D&C 25:12.) I say to you, develop this art of divine melody further and better. Try so to live that good music will fill your hearts. Participation in the music festivals and activities sponsored by the MIA will help you attain this goal.

Years ago, Ruth May Fox, the "grand old lady of MIA" wrote words which, set to music, has been called the "rally song of MIA." You who love the Mutual and its work know these words well:

"Firm as the mountains around us,  
Stalwart and brave we stand  
On the rock our fathers planted  
For us in this goodly land.  
The rock of honor and virtue,  
Of faith in the living God.  
They raised his banner triumphant  
Over the desert sod."

Today, we have youth in MIA, "stalwart and brave," who have never seen those mountains or that desert, so prominent in the history of our people. The spiritual heritage is theirs, as they embrace and live "the rock of honor and virtue," and "faith in the living God."

And so, to the youth of the Church everywhere, we say

"O youth of this noble birthright,  
Carry on, carry on, carry on!"

All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth.

—Aristotle



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## HALL'S REMEDY

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## President McKay's Birthday

(Continued from page 627)

our revered prophet.

Whether he is speaking in a meeting, conducting a conference session in the Tabernacle, leading the twenty-fourth of July parade, or walking down the street, young and old alike are drawn to him and deeply impressed by his presence—his distinguished face, the silver-gray hair, his manly bearing, his radiant spirit, his warm smile, his friendly yet piercing eyes. We agree with the many whom we have heard say, "This man looks like a prophet."

In his eighty-eighth year he is alert, forward-looking, progressive, and courageous, as the great forward movement of the Church has demonstrated. His tall, handsome bearing and rugged physical stamina have come to him from stalwart forebears and from a hardworking, clean-living life, and have helped him to carry the ever greater load of responsibility and decision and the long and lengthening hours of daily attention to duty. An early riser from lifelong habit, beginning on the farm in his youth, he seldom sleeps past five a.m. and is often at the office before six. Early appointments, meetings, and attention to the endless pile of papers and problems are daily routine with him.

Many men under pressure give evidence of pressure and impatience. But President McKay has developed the quality of giving full attention to every person with whom he has an appointment or who approaches him with a problem. And even relatively unimportant matters are not brusquely or inattentively dealt with.

His devotion to his beloved companion of more than sixty years, the choice mother of their seven children, is an inspiration to see, as his sincere and courtly graciousness and courtesy and consideration for her are in evidence on all occasions. And this example is felt throughout his family, as children, grandchildren, brothers, and sisters show respect and affection for one another and for the President in his relationship to them, as well as in his official calling.

Increasingly in him one sees a

far-seeing insight, with the ability to match great dreams and great plans with business acumen and common-sense practicality. There is nothing of smallness in his mind or soul or plans or purposes. With his eyes on the limitless opportunities of eternity, he moves with astuteness and courage in the practical affairs of time.

President McKay is universally loved because he loves universally. He is great because he devotes his time to great deeds and great thoughts. He understands the mistakes of men and sees also their better side, and by what he is and what he does, earns their love and loyalty. Indeed, he seems to be a symbol of these words from the 121st Section of the Doctrine and Covenants: "... by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—" (D&C 121:41-42.)

This also, typically, he cites: "We know that we have passed from death unto life, because we love the brethren" (1 John 3-14), and his associates reciprocate from the depth of their souls, and would follow him, as it is his right to lead, even as they would follow him whose servant and prophet he is.

All of us are a little sad to realize that he is one year older, but we give earnest, grateful thanks to our Heavenly Father because he has prolonged the life of our leader.

It is our conviction that the Church, for this forward moving time, could not have had greater, more sincere, courageous, understanding leadership than that of this choice prophet whom God has given us. And to our Prophet and President, we wish health and happiness, divine assurance and satisfaction, and the great sustaining strength that comes from our Father—and the blessed sweetness of association with his loved ones, always and forever.

As his eighty-eighth birthday approaches we join with Saints throughout the world to honor him, pay tribute to him, declare our love for him, pledge our loyalty to him, and dedicate our lives anew to service in the Church which he has been called by God to lead.

## Our Tree of Seasons

BY EVELYN WITTER

Because our children couldn't seem to keep their fingers off the Christmas tree last year, my husband jig-sawed a plywood tree for their private use. It was about three feet high and stood securely on braces in the best lighted corner of their room. The tree's shape wasn't exactly evergreen in character, nor was it any other specific species. "Just a tree," Bill apologized when he set it up.

But he needn't have apologized because the tree's undetermined characteristics made it valuable not only at Christmas time, but also all the following year.

At Christmas we used it as a Christmas tree with all sorts of homemade decorations (which kept the children gainfully employed), such as small colored stockings, construction paper bells, stars, and birds.

In January we used it as a snow-covered tree with the children cutting white paper designs resembling snowflakes.

In February the children cut out red hearts for a "Valentine Tree." Near Washington's birthday they removed the hearts and replaced them with red cardboard cherries and little hatchets.

For St. Patrick's Day the children traced and cut out green shamrocks.

In April the children decorated the tree "for real," attaching forsythia twigs via cellophane tape.

At Easter time we used our tree as an egg tree. My, but that was a gala tree! All sorts of eggs were made out of plain white paper and colored in imaginative designs.

Through the summer months the tree "blossomed" with dandelions or petunias or marigolds.

In the fall the children cut out and colored leaves—red, orange, yellow, brown—resembling the leaves on the trees around our house, and attached these to the tree.

Our Christmas tree turned out to be a tree of seasons. Not only did it add interest to their room but it also gave the children constructive activities the whole year through!

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This meeting is the one appointed for the Saints to assemble and pay their devotions to the Most High. It is the center of the organized worship of the Church and the most important meeting held by those who have taken upon themselves the name of Christ.

This meeting is the one to which the Saints go to gain the spiritual strength to: face the trials of life, keep themselves unspotted from the world, walk in the light, be Saints in deed and not in word alone.

This is the meeting for the renewal of covenants, for the Saints to take upon themselves anew the name of Christ, for them to agree again to keep his commandments.

This is the meeting where the whole family is called to worship together, where the doctrines of the gospel are taught, where children are guided toward paths of virtue and righteousness, where the hope of eternal life is planted in the hearts of the faithful.

This is the meeting in which the Lord gives his promise to the faithful that they shall always have his Spirit to be with them. *And what more can anyone ask than to be guided constantly by the Spirit of the Lord?*

Sacrament meetings open the door to all these blessings, and many more—if they conform to the divine standard of excellence prescribed by Deity.

To help transform all of the Sacrament meetings in the Church into real spiritual feasts, the Brethren have been carrying forward an intensive, organized program of education and orientation for the past few months.

During this period an instructional film entitled, *The Sacrament Meeting*, has been shown in a priesthood leadership meeting in every stake of the Church. Those in attendance (Continued on page 688)

*"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;*

*For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; ..."*

(D&C 59:9-10.)

# SACRAMENT MEETING CHECK LIST

*Note: After reading the article, beginning on the opposite page, the following Sacrament meeting test may be used to rate the effectiveness of this meeting. While the test is not an official one, it may prove helpful in improving the quality of Sacrament meetings.*

Possible Points	Points Received	Question		
5	_____	1. Did the bishopric begin meeting on time?	0-25	14. Was speaker's subject appropriate and orthodox?
5	_____	2. Was the bishopric properly on stand and setting example of reverence at least three minutes before time of meeting to start?	0-10	15. Did speaker (s) ramble?
5	_____	3. Were details of meeting arranged sufficiently before time for meeting to start?	0 25	Were Saints benefited by message?
5	_____	4. Does the bishop assign counselors to conduct meeting occasionally?	20	16. How much time was given speaker (s)? (Fill in one only.)
5	_____	5. Was meeting conducted with dignity yet friendliness?	15	Over 45 minutes
	_____	6. What was the conduct of the people prior to start of meeting? (Fill in one blank only.)	10	40-45
0	_____	Noisy	5	35-40
0	_____	Confusion	5	30-35
5	_____	Orderly	5	17. Did meeting close on time?
10	_____	Reverent	5	18. Was there a ward choir?
2	_____	7. Were physical facilities of meeting properly attended to?	5	19. Was music appropriate?
2	_____	Sound	5	If there was a special musical number was it appropriate?
2	_____	Heat and/or ventilation	5	20. Was Sacrament table properly prepared at least ten minutes before the start of the meeting?
1	_____	Lighting	2	Were ample trays provided?
2	_____	Seating	2	Was ample bread provided?
5	_____	8. Was the bishop's messenger on the stand?	0-25	21. Was conduct of Sacrament appropriate to the sacred emblems?
5	_____	If needed, was he used?	0-20	22. Was conduct of Aaronic Priesthood appropriate before, during, and after the Sacrament?
2	_____	9. Were ushers used?	10	23. Did Aaronic Priesthood advisers sit with Aaronic Priesthood boys?
3	_____	If used, were they effective?	5	24. Was the priests administration of the Sacrament easily audible?
2	_____	10. Were doorkeepers used?	5	Well done?
3	_____	If used, were they effective?	5	25. Was the deacons passing of the Sacrament orderly and effective?
3	_____	11. Were announcements clear?		26. What was the time consumed in the Sacrament? (Fill in one only.)
3	_____	Relevant?	15	Seven minutes?
3	_____	Not too many?	10	Eight minutes?
	_____	12. What was your impression of the Sacrament speaker (s)? (Fill in one only of these.)	5	Nine minutes?
25	_____	Excellent	0	Ten minutes?
20	_____	Good	5	27. Was Aaronic Priesthood dress appropriate?
5	_____	Fair		
0	_____	Poor	340	
0-20	_____	Was/Were speaker (s) well prepared? (Use your best judgment.)	Total	
0-25	_____	13. What was the interest of the congregation in speaker's message?	Points	
			Total	
			Points	
			Received	

# THE PRESIDING BISHOPRIC'S PAGE

## BISHOP'S COUNCIL MEETING

The bishop as the presiding officer of the ward has an immense responsibility. He must face the challenge of stimulating ward members to participate fully in achieving complete faithfulness. In the administration of the affairs of the ward, the bishop's weekly council meeting should be of paramount importance. The value of the bishop and his counselors meeting weekly to make plans and work things out together should be self-evident.

An opportune time should be selected and reserved weekly for the bishopric to meet in council. Failure to establish a specific time each week for the council meeting breeds inconsistency and hangs a heavy cloud of uncertainty over the bishopric's domestic and church planning. This uncertainty prevents budgeting of time, an elementary requirement in the preservation of this invaluable commodity. Time must be profitably consumed before it steals away. Frequently we squander time in a quest to find a better time, when all we need to do is to take time. An old adage says: "Those who make the worst use of their time are the first to complain of its shortness."

The next step a bishop should take is to eliminate situations which disturb or delay the council meeting. He must eradicate the habit of telephoning during the council meeting. Every five minutes spent on the telephone is a wasted five minutes for each person present; hence, with three people in the council meeting fifteen minutes' time is lost. Drop-in-visits by members can be prevented from disturbing if an assistant ward clerk is outside the bishop's office to take messages and defer them until later.

A third step would be for the bishop to have a carefully-planned agenda and to make necessary advance assignments. One bishop has been successful by using the following check list to expedite preparation of his agenda. This form was reproduced in quantity with a new form being used for each meeting.



Prior to each meeting he would simply go down the list and check or number the items needing attention and make any desired notes after the items checked.

- Ward Bishopric's Council Meeting Agenda
- Unfinished Business
- Priesthood Meeting (Mtg. time e.g., Sunday—9:00 am)
- Aaronic Priesthood Meeting (Mtg. time)
- Aaronic Priesthood Leadership (Mtg. time)
- Senior Aaronic Leadership (Mtg. time)
- Stake Priesthood (Mtg. time)
- Ward Teachers Report Meeting (Mtg. time)
- Ward Teachers Committee Meeting (Mtg. time)
- Welfare Committee Meeting (Mtg. time)
- Ward Officers & Teachers Leadership (Mtg. time)
- Elders Presidency Co-ordination Meeting (Mtg. time)
- Stake Leadership (Mtg. time)
- Fast & Testimony Meeting (Mtg. time)
- Bishop's Meeting, [Girls' Program] (Mtg. time)
- Building Co-ordination Meeting (Mtg. time)
- Sacrament Meeting Planning
- Officer and Teaching Personnel
- Priesthood Advancements & Interviews
- Sustaining, Setting Apart, and Ordaining
- Ward Paper (deadline)
- Fast Offering
- Building Funds
- Candidates for Baptism & Interviews (date)
- Bishopric's Social
- Missionaries & Servicemen
- Monthly Reports to Stake
- Ward Show
- Softball
- Genealogy
- YWMA
- YMMIA





*Bishopric counseling together is a necessary requirement for success.*

#### WARD TEACHING SUPPLEMENT

### OBSERVING THE SABBATH PERSONAL RESPONSIBILITY

*We have been warned repeatedly not to trifle with sacred things. Lehi's vision (1 Nephi 8:19, 11:25) dramatically portrays the necessity of holding to the "rod of iron" or the word of God and not be led into forbidden habits by the standards of the world. In this vision he saw a building which represented "... vain imaginations and the pride of the children of men." (Ibid., 12:18.) This building "... was filled with people, both old and young, both male and female; and their manner of dress was exceeding fine; and they were in the attitude of mocking and pointing their fingers towards those who had come at and were partaking of the fruit." (Ibid., 8:27.)*

*Because the Sabbath was "blessed" and "sanctified" it became a sacred day for us to observe as propriety requires. It doesn't matter to what extent others desecrate this day and yield to social and recreational pleasures such as movies, sports, etc., or to merchandising pursuits; we are individually bound by divine injunction to "Remember the sabbath day, to keep it holy." (Exodus 20:8.) Therefore, we must be guided accordingly.*

*What a wonderful opportunity it is for the family on this day to participate together in church activity, to go arm in arm to Sacrament meeting, building the family unit through singleness of purpose. It is a day when we can relax at home between meetings and enjoy music—a day where we may desire to read and discuss timely articles with our family—a day for restoring the choice things of life into the family unit. This is our challenge.*

- Sunday School
- Primary
- Relief Society
- Scouting
- Miscellaneous

Announcements

Week's Schedule

1. ....
2. ....
3. ....
4. ....
5. ....
6. ....

Assignments

When the items checked have been adequately covered, the meeting should close. Sometimes a meeting can be over, but the presiding officer fails to take the action of closing; and idle talk or generalities intrude, prolonging the meeting unnecessarily. The bishop should control the meeting and guard against "side-trips" or "tangent" discussions. Attention should be brought back to the items under discussion by a comment from the bishop.

The counselors should understand that they are counselors to the bishop and are, therefore, obligated to counsel him frankly and directly and not to become "yes" men. They should never give counsel with some ulterior motive in mind. Their hearts should be free from anger and prejudice, and they should recognize one's mission in life is to save and not to destroy.

It will become easier for counselors not to question the judgment of their bishop when they realize that he selected them to be his counselors. This is the greatest compliment that one person can give to another. It is the prerogative and responsibility of the bishop to make the decisions after hearing the suggestions of his counselors. Then, when the decision has been rendered, the counselors should stand behind that decision.

(Continued on page 688)

*"Come join us  
at fireside."*

*What a happy invitation!*

*It has a special meaning*

*among the young people in our Church.*

*It means*

*come over to my home*

*and we'll meet informally*

*and sing*

*and talk*

*and learn together.*

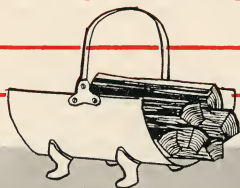
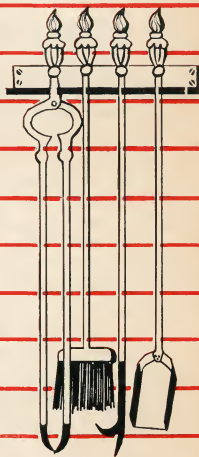
*What better place to be*


*than in a welcoming home*

*with friends*

*on a Sunday evening*

*after Sacrament meeting.*





The word "fireside" has not always had this connotation. To one young boy, later to become a great president, fireside meant light enough to read and study by so he might some day become a lawyer. To another president of the United States fireside was a name given to a radio chat he gave to the nation from time to time during World War II. Fireside to pilgrims and pioneers meant warmth from the elements and heat for cooking. Fireplaces graced the first homes in America and the fireside was a place of gathering for family and friends.

Early one Sunday morning in 1938 the M Men and Gleaner committees of the general boards met to plan activities for the young people of this age. They wanted these girls and boys to meet together often and enjoy each others' company. After Sacrament meeting on Sunday night had become a time for many of them to gather in cars, on street corners, or in a show. Sunday had been a Sabbath up until this hour, now what could be done about it? Often many heads are better than one, and on this Sunday morning the idea was conceived to gather our young people in homes after Church. The name "fireside" was suggested, and these gatherings have been so called for over twenty years. Firesides have become so popular that all ages and all groups in the Mutual except the Beehive girls and Scouts hold them. This is a time for friends to get together in homes and enjoy each other under the Sabbath influence.

The MIA executive manual states, "Firesides are socialized spiritual experiences, not just other meetings. They are Sunday evening informal gatherings held in homes, preferably where a friendly atmosphere prevails and where young people can gather after Church. They are designed to give young people an opportunity to discuss the principles of the gospel informally and have their questions answered. They develop testimonies of the divinity of the gospel of Jesus Christ. It is also hoped that through them attendance at Sacrament meeting will be encouraged and that they will stimulate activity that young people might engage in on the Sabbath in keeping with that holy day."

Many novel plans have been tried to create interest and motivate these gatherings. In general it has been found that small groups meeting regularly in an accessible home are the most successful. These gatherings should be opened and closed with prayer, and singing can be a happy part of the evening.

TODAY'S FAMILY

FLORENCE B. PINNOCK,

EDITOR



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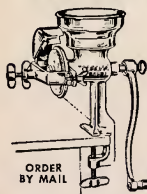
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One fireside group decided to  
memorize one hymn at a meeting. The  
young people would vie with one  
another to learn the words of the  
song.

Don't make this just another meet-  
ing. A fireside never should be just  
a preaching. Many successful  
ones have been held with a discus-  
sion leader to throw out ideas and  
thoughts to the group for discussion,  
and then the group would dig deep.  
Storytelling of true events in our  
Church history has a place at this  
time. Some groups enjoy reviews of  
the MIA reading book suggestions.

Talent nights have been valuable  
in that they are an excellent way to  
become better acquainted with one  
another. Returned missionaries add  
inspiration as guest speakers, and  
their talks can be testimony build-  
ing. Some fireside groups have had  
returned missionaries teach them the  
basic missionary lessons, and stress  
has been placed on scripture memo-  
rization. Another suggestion is to  
have an evening with a discussion  
on temple marriage led by a quali-  
fied person. A course of five or six  
firesides on the lives of our Church  
leaders can be rewarding. A round  
table on character-building traits  
would be valuable to certain age  
groups. There are many ways to  
make these firesides intensively in-  
teresting and worthwhile. The most  
important rule is that the program  
conform to the standards of the Sab-  
bath day. Bishops should approve  
all speakers and films to be used  
and assure that a close but un-  
noticeable supervision takes place  
at the fireside.

One mother made the comment,  
"Never again," after having an Ex-  
plorer and Mia Maid fireside in her  
home. She said of a group of twenty  
young people not one thanked her  
for her hospitality, many of the boys  
usurped the best chairs, and in some  
cases, the girls were left to sit on  
the floor, the host and hostess were  
not introduced to the group, not one  
offered to help serve, and wet glasses  
were left on polished wooden sur-  
faces. This case, we hope, is an  
exception, but supervisors of these  
activities should do a bit of teach-  
ing and build right attitudes with  
the boys and girls before the fireside  
series for the year begins. A true  
Latter-day Saint is a real lady or a  
real gentleman. Refinement should  
begin at home, but if it doesn't, our  
Mutual classes and our firesides are

excellent laboratories.

Refreshments can become a bur-  
den on the hostess both in time and  
money. Let us plan here some fire-  
side refreshments that can be pre-  
pared a day ahead so Sunday can  
again be a Sabbath. Expense is  
another factor to take into considera-  
tion. Let us plan refreshments on a  
10c per person maximum basis.  
This cost should be carried by each  
individual in the group.

### Fireside refreshment suggestions:

#### Fruits in season

Choice rosie apple

Banana

Dish of strawberries and cream

Dish of peaches and cream

Pear with cheese and crackers

Watermelon

Cantaloupe

Bowl of cherries or grapes

Bowl of dates

### A TEEN'S BEST FRIEND

BY KAY CAMMER

*Mom's happy when I do  
What I am told.  
That's why I wear my sweater  
When she's cold.*

*Many times at night  
I've heard her creep  
About with blankets,  
Nudging us from sleep.*

*She's kind and clever  
But a curious blend  
Of an anxious mother  
And a teen's best friend.*

#### Canned fruits

A dish of applesauce with a scoop  
of vanilla ice cream

A dish of fruit cocktail and a piece  
of raisin cake

Ambrosia—pineapple chunks, orange  
sections, banana slices, grapes, and  
coconut

#### Cake

Cupcakes filled with ice cream

Cupcakes filled with lemon pudding

and topped with chocolate sauce  
 Piece of sponge cake topped with  
 whipped cream and crushed pea-  
 nut brittle or topped with lemon  
 sauce\*

Spice cake—hot chocolate  
 Gingerbread squares garnished with  
 whipped cream to which has been  
 added sweetened applesauce.  
 Plain cake with a broiled frosting

#### Packaged puddings

Make pudding into parfait, using  
 alternate layers of fruit and  
 pudding

Serve vanilla instant pudding over  
 different fruits

\*Orange cream pudding

\*Chocolate pudding sundae

#### Miscellaneous

Hot apple cider and gingerbread  
 men\*

Popcorn balls and chocolate milk

Doughnuts and apple cider

Tunaburgers and root beer

Hot apple pie (try using the frozen  
 pies and baking just before serv-  
 ing.)

Jello in sherbet glasses topped with  
 vanilla ice cream

Candy plate—divinity, quick fudge,  
 penocha

Fruited Jello salad and date bread

Frozen fruit salad and nut bread

Hot mugs of tomato soup and cheese  
 straws\*

Fruit punch and angel food cookies.

(Cut cake in inch squares and  
 frost with different colored icings.)

Orange floats—tall glasses of orange  
 juice with a scoop of vanilla ice  
 cream in it.

\*Date torte

Milk shakes

Cookie tray and ice cold milk

Cranberry punch and buttered pop-  
 corn

Orange Fizz and cheese crackers.

For each serving scoop 2 balls of  
 orange sherbet into a tall chilled  
 glass and fill with an orange car-  
 bonated drink.

Walnut cookies\* and postum made  
 with milk and stirred with a cin-  
 namon stick.

#### Lemon Sauce

- 2 tablespoons cornstarch
- 1 cup sugar
- 1½ cups hot water
- 4 tablespoons butter

\*Recipes to follow.



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2 egg yolks  
1 tablespoon water  
dash of salt  
juice and rind of 1 lemon

Mix the cornstarch and sugar together and add to the hot water and stir until smooth. Cook for 10 minutes in top part of double boiler. Beat the egg yolks, add the tablespoon of water, and pour the hot mixture in the double boiler over it. Stir and return to the double boiler for 2 minutes. Add the butter and remove from the heat. Add the juice and rind of the lemon. Cut sponge or angel food cakes into individual servings, top with a tablespoon of whipped cream, and cover with cooled lemon sauce.

## Orange Cream Pudding (six servings)

- 1 package instant vanilla pudding
- 3 cups milk
- 2 cans mandarin orange sections, drained (fresh orange sections may be used)
- dash of salt

Combine the pudding and milk following the directions on the label of the instant pudding. When cooked pour into bowl and chill. Serve over orange sections.

## Chocolate Pudding Sundae

- 3 packages of chocolate pudding mix
- 6 cups canned milk
- 6 cups water
- 6 tablespoons cornstarch
- Sugar, vanilla, and salt to taste

Mix the cornstarch with the pudding mix. Add milk and cook following directions. Cool and put in sherbet or parfait glasses. Use half pudding and half vanilla ice cream. Alternate layers.

## Gingerbread Men (Makes about 75 little men.)

- 1 cup shortening
- 1 cup sugar
- ½ teaspoon salt
- 1 egg
- 1 cup molasses
- 2 tablespoons vinegar
- 5½ cups sifted flour
- 1½ teaspoons soda
- 2 teaspoons ginger
- 1 teaspoon cinnamon
- ¾ teaspoon ground cloves

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Cream well together the shortening, sugar, and egg. Add the salt, vinegar, and molasses; beat and add the sifted dry ingredients. Chill the dough. Roll out to 1/8 inch thick and cut with gingerbread man cutter. Bake on greased cookie sheet at least 1 inch apart. Use a 375 degrees F. oven. Decorate with candies or icing.

**Date Torte** (This recipe too may be made the day before using.)

- 4 egg yolks
- 4 egg whites
- 1 1/2 cups sugar
- 1/2 cup flour
- 3 teaspoons baking powder
- 1/2 teaspoon salt
- 2 cups dates cut in pieces
- 2 cups broken walnuts
- 1 teaspoon vanilla

Cream the egg yolks and the sugar. Add the dry ingredients, nuts, and dates. Fold in stiffly beaten whites of eggs last. Bake at 325 degrees F. oven in a shallow pan. Remove from oven when still chewy. Cool and cut in 1/2-inch cubes. When serving, mix with sweetened whipped cream and serve in sherbet glasses.

#### Walnut Cookies

- 3/4 cup butter or margarine
- 1/4 teaspoon salt
- 1 cup brown sugar—packed tight
- 2 cups white sugar
- 4 well beaten eggs
- 3 1/2 cups flour, unsifted
- 1 1/2 teaspoons baking powder
- 1 cup finely chopped walnuts

Combine the butter, salt, and sugar and cream well. Add beaten eggs, mix. Add dry ingredients and the nuts and beat well. Drop from spoon on cookie sheets and bake at 375 degrees F. until lightly browned.

#### Cheese straws

- 1/4 pound sharp cheese, grated
- 1 1/2 cups flour
- 3/4 teaspoon salt
- pepper
- cayenne pepper
- 1/2 cup butter

Cream butter and add other ingredients and blend well. Let stand for about one hour. Roll to 1/8 inch thick and cut in 4-inch by 1/2-inch strips. Bake at 400 degrees F. just until lightly browned.

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## Melchizedek Priesthood Page

(Continued from page 678)

were given a little brochure which summarized what stake, ward, quorum, and auxiliary officers should do to aid in perfecting their own Sacrament meetings.

Following this, one of the General Authorities (or if there was no visiting Authority at the stake conference involved, then the stake president) conducted a discussion on ways and means of improving and perfecting Sacrament meetings in wards and branches everywhere.

When Sacrament meetings are so ordered as to fulfil measurably their high purpose, then all of the programs and activities of the Church prosper; then the spirit of devotion and service generated in the sacramental service just automatically flows forth into all phases of church activity.

By way of a check-up it probably will be interesting to stake, ward, quorum, and auxiliary officers, in particular, to test their own Sacrament meetings by answering, honestly and impartially, the questions in the following analysis. These questions, incidentally, are typical of those found on check-sheets used by members of stake high councils in many stakes to evaluate and report, by assignment of the stake presidency, upon the ward and branch Sacrament meetings they attend.

This test sheet has been filled in by a couple of thousand ward and stake officers in various stakes. Each attempted to rate the last Sacrament meeting attended in his or her own ward. Scores ranging from less than 100 to nearly 300 were recorded. Many impartial bishops gave themselves a rating of a few over 200 of the possible 340 points. In the sampling taken it was frequently interesting to note how much better the same meetings were rated by bishops than by others who attended.

Designation of the number of points to award for each item is somewhat arbitrary, and there is nothing official about this test. But take it anyway and see how you feel your Sacrament meeting rates. *And then sit down and figure out what you can do in the field and scope of your particular church service to see how it can be improved.* Now the test on page 679:

## Presiding Bishopric's Page

(Continued from page 681)

It is not just the bishop's decision but the bishopric's decision, and they should go out of their meeting in unity—no one saying, "I wanted it this way" or "I wanted it that way but was overruled." On the contrary, the decision becomes their decision, or as the Savior prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . ." — (John 17:21.)

Bishops and counselors: Respect each other in all that you do. Never, never criticize each other—go to socials together—do things together—pray for each other—build bonds of love and friendship. Remember, no council meeting can be effective without decisions being made, without assignments being given, and without a check-up on those assignments.

Read *Gospel Doctrine*, Joseph F. Smith, p. 185.

### IN PRAISE OF GRAY DAYS

BY ROWENA CHENEY

*Gray skies are restful and serene,  
Inviting quiet thought—  
A challenge to the blazing hours  
Which sunlit days have brought.*

*Beneath a dome of neutral tones,  
Cool shadows mask the glare  
As clouds stand guard against the  
heat  
Which shimmers in the air.*

*When aird skies are sultry,  
We welcome soothing grays,  
Acknowledging the blessed balm  
Of quiet, sunless days.*

## Church Moves

(Continued from page 622)

**26** A mission presidents' seminar—the first of its kind to be held in the Church—convened in the assembly room of the Relief Society Building in Salt Lake City. Most of the Mission presidents and their wives, from throughout the world, came to Salt Lake City to be instructed by the General Authorities and others and to exchange missionary procedures among themselves. The intensive seminar lasted more than a week. On July 4th receptions were held at which parents of missionaries were invited to meet their missionary's president.

July 1961

**6** President David O. McKay announced that the name of the *Genealogical Society* was changed to the *Genealogical Association* and that Elder Junius M. Jackson, former president of the Bonneville Stake and the New England Mission would serve as president. His counselors are Elders LaMont B. Gundersen and George H. Fudge. The officers released are President Joseph Fielding Smith, Vice President Mark E. Petersen, Secretary Archibald F. Bennett, and President Smith, Elders Petersen and Bennett, Elders A. William Lund, L. Garrett Myers, ElRay L. Christiansen, and Howard W. Hunter, directors of the former organization. The society, formerly the Genealogical Society of Utah, has been serving the Church for more than sixty years.

**7** Workmen this summer are making extensive repairs in the South Temple part of the old pioneer wall that surrounds historic Temple Square. Over the years leakage of water through a metal cap placed on top of the wall combined with water filterage from sprinkling systems have caused a deterioration in the outer layer of the old adobes. These are now being replaced with modern cement bricks on both sides of the wall. A waterproof coating is being placed on the cement bricks making the replaced section of wall look similar to the older sections still standing around Temple Square.

## President Clark's Birthday

(Continued from page 633)

motivations. To him the framework of the Government of this nation was God-inspired, and the Constitution is almost as much to him as revealed scripture. The words of Van Dyke suggest his love for America: "The glory of the present is to make the future free. We love our land for what she is and what she is to be."

"But there is even a more deeply rooted conviction in his spiritual nature. For fully half a century he has studied deeply into the life of Jesus of Nazareth as the Savior of mankind. I have known of no one who seems to have 'met' more intimately, by means of spiritual forces within him, this great life of Jesus of Nazareth whose birthday we commemorate within a few days.

"President Clark has become acquainted with Jesus, first through an almost divine quality to feel another's sorrows as though they were his own. His loyalty and tenderness towards a brother or toward little children almost transcends human feelings.

"He has 'met' Jesus at the Mount where the matchless Sermon on the Mount was delivered because there is no part of that great utterance but which continuously re-echoes within his soul. He has 'met' Jesus in Gethsemane when his own soul was troubled as was that of Jesus when the lights and shadows of his own life helped him to touch divinity.

"Out West he has always stood to all of us, and wherever he is known, as a symbol of never-ending striving no matter what the odds. These words seem aptly to apply to him and appropriately to this occasion. "Whatever choice you have chosen for yourself it will not be a chore, but an adventure if you will bring to it a sense of the glory of striving. If your sights are set far above the merely secure and mediocre in one's personal life as in world affairs, appeasement can be the shortest road to failure."

"This and much more has been what President J. Reuben Clark, Jr., director of the Equitable Life Assurance Society of the United States, counselor, statesman, lawyer, friend, brother, and man of God, has symbolized to those who know him. Truly in his advanced years it can be said of him as was said of the

great leader Moses: 'His eyes were not dim, nor his natural force abated.'

(Remarks of the writer at testimonial dinner by Equitable Life Officers, New York City, Dec. 17, 1958.)

So now, I conclude this writing which has come from the "overflow" of my deep esteem and affection for my great personal friend and leader, I join with the hosts of his friends and admirers throughout the Church and outside the Church membership, and in this and other countries in extending to him my prayers to the end that he may continue to live among us as long as life shall be sweet unto him. He is experiencing what all who reach his advanced age may find as has been said so well by another: "To live life to the end is not a childish task." But we gratefully and sincerely assure him that even after he has gone to his eternal reward, as long as our memories last, his shall always be a living presence to guide each of us by his example and his teachings *On the Way to Immortality and Eternal Life*.

## These Times

(Continued from page 625)

of Christian Endeavor young people's societies, with large numbers among the Methodists, Disciples of Christ, the Congregationalists, and others. The aim of the Christian Endeavor is to encourage young people "to consecrate their lives to the active service of God" and to undertake the "practical work" of Christianity. More than eighty denominations in sixty nations have found affiliation with this youth movement.

**Campus Clubs** — On campuses of colleges and universities are to be found well-established and ably led Newman (Roman Catholic), Westminster (Presbyterian), Wesley (Methodist), Hillel (Jewish), and other religious clubs. The more prominent student leaders, in my experience at several large American universities, are generally active in these organizations. These clubs provide opportunity for education, friendly association, and service. The Latter-day Saint college student who actively supports his Deseret Club or institute program will thus be well and favorably understood by his or her fellow students in these times.



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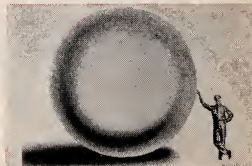
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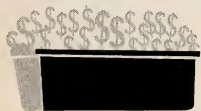


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# THE LAST WORD

*There are signposts along life's highway which, if followed, will lead any man to do the Lord's will, to know his Son, the Redeemer of the world, to know whom is eternal life. And while we are gaining this great knowledge which leads to immortality, we find the greatest joy in mortality that can be experienced by the human soul.—President David O. McKay*



Hard work is the yeast that raises the dough. — Kablegram

*He who wishes to exert a useful influence must be careful to insult nothing. Let him not be troubled by what seems absurd, but consecrate his energies to the creation of what is good. He must not demolish, but build.—Goethe*

*The geography teacher asked Bobby a question about the English channel. "I don't know," answered Bobby. "We can't get that station on our TV."*

**How parents beam when the son shines!**



Let him that would move the world, first move himself.—Socrates

It is error only, and not truth, that shrinks from inquiry.—Thomas Paine

*Guest: What kind of pie is this, apple or peach?*

*Waitress: What does it taste like?*

*Guest: Glue.*

*Waitress: Then it must be peach. The apple tastes like putty.*

*Mother: How do you like your new teacher?*

*Child: Oh, she's smarter than Miss Jones; she only uses one finger to play the piano and Miss Jones had to use both hands.*

*No one ever wants a lot;  
At least no one confesses;  
Only just a little more  
Than he just now possesses.*

—Paul Armstrong



*The more we do, the more we can do;  
The busier we are, the more leisure we have.*

—Hazlitt





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